

J. F. W. Bullock.
Radwinter, Essex.


(Title, printed in red and black within a woodcut border, in the upper portion of which is the king in council, in the lower the printer's device:) THE | booke of the common praier | and administraction of the | Sacramentes, and | other rites and | ceremonies | of the | Church: after the | vse of the Church of | Englande. | LONDINI, in officina Richardi Graftoni, | Regij impressoris. | Cum priuilegio ad imprimendum solum. | Anno Domini . M.D.XLIX. | Mense Martij. | (On the reverse:) THE CON- | tentes of this Booke. | . . . (Fol. 2:) THE PREFACE | . . . (Fol. 3a:) A TABLE | and Calendar, for Psalmes and Pse- | sons . . . | . . . (Fol. 3b:) A TABLE | for the ordre of the Psalmes . . . | (Fol. 4a:) THE ORDRE | how the rest of holy Scripture (be- | side the Psalter) is appoyne- | cted to bee redde. | . . . (Fol. 4b-10a are occupied by the Calendar. Fol. 10b, blank. Fol. 11a:) AN ORDRE | for Mattins daily through the yere. | . . . (Fol. 14b:) AN ORDRE | for Euen-song . . . | . . . (Fol. 16b:) THE INTROIT- | tes, Collectes, Epistles, and Gospelles, to be vsed at the ce- | lebracion of the Lordes supper and holy Communiō | through the yere. | . . . | . . . (Fol. 126a:) . . . | the LETA- | nye and Suffrages. | . . . (Fol. 129a:) PVBLIKE | Baptisme. | . . . (Fol. 135a:) . . . | CONFIRMACION | wherin is contained a Catechisme | for children. | . . . (The offices for the solemnization of matrimony, the visitation of the sick, and the burial of the dead, etc., follow. Fol. 156b:) . . . | OF CERE- | monies why some be abolished | and some reteigned. | . . . (Fol. 158a:) . . . | CERTAIN | notes for the more plain explication and de- | cent ministracion of thynges, contained in this boke. | . . . (Fol. 158b, line 14:) FINIS. (Beneath is the king's order in reference to the price of the book, and the colophon:) Excusum Londini, in ædibus Richardi Graftoni | Regij Impressoris. | Mense Iunij M.D.xlix. | Cum priuilegio ad imprimendum solum. |


Sm. folio, a minute wormhole throughout, otherwise a perfectly sound and large copy in olive morocco extra, gilt edges, by Charles Lewis

Richard Grafton, March-June, 1549 150 0 0

FIRST EDITION of King Edward the Sixth's Book of Common Prayer. Several issues were published in 1549, and although there are two copies in the British Museum (both however imperfect, the one wanting the first 10 leaves, the other the first 18 and the last 2), the above is a very uncommon one. It may be distinguished from another issue brought out by Grafton, also with the date March on the title and June in the colophon, by the fact that the last words of the first page of Matins are "the drie land," whereas in the other they are "hands prepared."

In any shape or sort the book is a very uncommon one; but when the copy is perfect, large, and healthy, like this one, it is indeed a rarity which many of the richest booklovers might covet in vain. The royal order printed on the last page regarding the price of the book commands that "No maner of persone shall sell this present Booke vnbounde, aboue the price of two shillynges and two pence. And bounde in Forell for iis. xd. and not aboue. And the same bounde in Shepes Lether for iiis. iiijd. and not aboue. And the same bounde in paste or in boordes, in Calues Lether, not above the price of iiij. s. the pece."

COLLATION: , 10 leaves; A—R in eights; S and T in sixes.



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T H E
booke of the common praier
and administracion of the
Sacramentes, and
other rites and
ceremonies
of the
Church: after the
vse of the Church of
Englande.

LONDINI, in officina Richardi Graftoni,
Regij impressoris.

Cum priuilegio ad imprimendum solum.

Anno Domini. M. D. XLIX.
Mense Martij.



THE CON=

tents of this Booke.

- i. A p̄face.
- ii. A table and Kalendar for Psalmes and lessons, with necessary Rules p̄teinyng to thesame.
- iii. The ord̄e for Mattins and Eueſong, throughout the yere.
- iiii. The Introites, Collectes, Epistles and Gospelles to bee vsed at the celebration of the Lorde's Supper and holy Communion through the yere, with proper Psalmes and Lessons, for diuerſe feaſtes and daies.
- v. The Supper of the Lorde and holy Communion, commonly called the Maſſe.
- vi. The Letany and Suffrages.
- vii. Of Baptiſme, bothe publique and priuate.
- viii. Of Confirmation, where alſo is a Catechiſme for children.
- ix. Of Matrimony.
- x. Of viſitation of the ſicke, and Communion of theſame.
- xi. Of Buriall.
- xii. The purification of women.
- xiii. A declaration of Scripture, with certain praies to be vsed the firſt daie of Lent, commonly called Aſheweſneſdaie.
- xiiii. Of Ceremonies omitted or reteigned.
- xv. Certain notes for the more plain explication & decent miniſtracion of thynges contained in this boke.



There was neuer any thyng, by the witte of man so well deuised, or so surely establi- shed, whiche (in continuance of tyme) hath not been corrupted: as (among other thyn- ges) it maie plainly appere by the common praier in the churche, commonly called di- uine seruice: the first originall and grounde wherof, if a manne would serche out by the auncient fathers, he shall find that the same was not ordeigned, but of a good purpose, and for a great aduancement of godlines. For thei so ordered the matter, that all the whole Bible (or the greatest parte thereof)

Should be redde ouer once in the yere, intendyng therby that the Clergie, and specially suche as were Ministers of the congregacion, should (by often re- adyng and meditacion of Gods worde) be stirred vp to godlines themselves, and bee moze able also to exhort other by wholsome Doctryne, and to confute them that wer aduersaries to the truthe. And further, that the people (by dai- ly hearpyng of holy scripture redde in the churche) should continually profite moze and moze in the knowlege of God, and bee the moze inflamed with the loue of his true religion. But these many yeres passed, this godly and decent orde of the auncient fathers, hath been altered, broken, & neglected, by plan- tyng in vncertain stozies, legendes, respondes, verses, vain repetitions, com- memoracions and Sinodalles, that commonly when any boke of the Bible was begon: before .iii. or .iiii. Chapiters wer redde out, all the rest wer vnred. And in this sort, the boke of Esaië was begon in Aduent, and the boke of Ge- nesis in Septuagesima: but thei wer onely begon, and neuer redde throughe. After a like sort wer other bokes of holy scripture vsed. And mozeouer, wher as Paule would haue suche language spoken to the people in the churche, as thei might vnderstande, and haue profite by hearpyng the same: the seruice in this churche of Englande (these many yeres) hath been red in Latin to the people, whiche thei vnderstoode not, so that thei haue heard with their eares onely: and their hartes, spirite and mynd, haue not been edified therby. And further moze, notwithstanding that the auncient fathers had deuised the psal- mes into .vii. porcions: wherof euery one was called a nocturne: now of late tyme a fewe of them haue been daily saied (and oft repeated) and the rest vt- terly omitted. Mozeouer, the nombze and hardnes of the rules called the pie and the manifold chaungynges of the seruice, was the cause, that to turne y boke only, was so hard & intricate a matter, that many tymes, ther was moze busines to find out what should be red, then to read it whe it was foude out.

These inconueniences therfore considered: here is set furth suche an orde, whereby the same shall be redressed. And for a readines in this matter, here is drawen out a kalendar for that purpose, whiche is plain and easy to bee vn- derstanded, wherein (so muche as maie be) the readyng of holy scripture is so

set furthe, that all thynges shalbe doen in ordze, without breakyng one pece therof from another. For this cause be cut of Anthemes, Responses, Inuitations, and suche like thynges, as did breake the continuall course of the reacyng of the Scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certain rules are here set furth, whiche as thei be fewe in nombze, so thei be plain and easy to be vnderstanded. So that here you haue, an ordze for prater (as touchyng the reacyng of holy scripture) muche agreable to the mynd and purpose of the old fathers, and a great dele moze profitable and commodious, then that whiche of late was vsed. It is moze profitable because here are left out many thynges, wherof some be vnttrue, some vncertain, some vain and superstitious: and is ordeigned nothyng to be red, but the very pure worde of God, the holy scriptures, or that whiche is evidently grounded vpon thesame: and that in suche a language and ordze, as is mozte easy and plain for the vnderstandyng, bothe of the readers and hearers. It is also moze commodious, bothe for the shortnes therof, and for the plaines of the ordze, and for that the rules be fewe and easy. Furthermoze by this ordze, the curates shal nede none other boke for their publike seruice, but this boke and the Bible: by the meanes whereof, the people shal not be at so greate charge for boke, as in tyme past, thei haue been.

And where heretofore, there hath been great diuersitie in sayng and synng in Churches within this realme: some folowyng Salisbury vse, some Hereford vse, some the vse of Bangor, some of York, & some of Lincolne: now fro hencefurth, al the whole realme shal haue but one vse. And if any would iudge this wate moze painfull, because that all thynges must be red vpo the boke, where as befoze by the reason of so often repeticion, thei could saie many thynges by harte: if those men will wate their labour, with the profite in knowlege, whiche daily thei shal obtain by reacyng vpon the boke, thei will not refuse the pain, in consideracio of the great profite that shal ensue therof.

And forsomuch as nothyng can almoste be so plainly set furth, but doubtles maie rise in the vse and practisyng of thesame: to appease all suche diuersitie (if any arise) and for the resolution of al doubtles, concetnyng the maner how to vnderstand, do, & execute the thynges contained in this boke: the parties that so doubt, or diuersly take any thyng, shal alway resoxt to the bishop of the Diocese, who by his discrecion shal take ordze for the quietyng and appeasyng of thesame: so that thesame ordze bee not contrary to any thyng conteigned in this booke.

¶ Though it be appoynted in the afoze wrytten pzeface, & al thynges shalbe red & song in the churche, in thenglishe tong, to thend that the congregacio maie be therby edified: yet it is not meant, but when men saie Matins and Euensong priuatly, thei may saie thesame in any language that thei theselves do vnderstand: neither that any man shalbe bound to the sayng of the but such as fro time to time, in Cathedral & Collegiate Churches, Parish Churches and Chapelles to thesame annexed, shal serue the congregacio.

A T A B L E

and Kalendar, for Psalmes and Les-
sons, with necessary rules per-
teignyng to thesame.

The ordre how the Psalter is
appoynted to bee redde.

The Psalter shalbee red thzough once euery Monethe, and because that
some Monethes bee longer then some other bee : it is thought good, to
make them euen by this meanes .

To euery Moneth, as concernyng this purpose, shalbe appoynted iust
xxx. daies.

And because January and Marche hath one daie, aboue thesaid nombze,
and February whiche is placed betwene them both, hath onely. xxviii. daies,
February shall borowe of either of the Monethes, of January and Marche
one daie, and so the Psalter whiche shalbe redde in February, must be begon
the last daie of January, and ended the first daie of Marche.

And where as Maie, Iuly, August, October, and December, hath. xxxi.
daies a peece, it is ordered that thesame Psalmes, shalbee red the last daie of
thesaid Monethe, whiche were red the daie before, so that the Psalter maie
be begon again the first daie of the next Monethes ensuyng.

Now to knowe what Psalmes shalbe red euery daie, loke in the kalendar
the nombze that is appoynted for the Psalmes, and then find thesame nomb-
ze in this table, and vpon that nombze shall you see, what Psalmes shalbee
saied at Mattins, and Euen song.

. And where the. C. lxx. Psalme is deuided into. xxi. porcions, and is ouer
long to be red at one tyme: it is so ordered that at one tyme shall not bee red
aboue foure oz fve of thesaid porcions, as you shall perceiue to be noted in
this table,

And here is also to bee noted, that in this table, and in all other partes of
the seruice, where any Psalmes are appoynted, the nombze is expessed after
the greate Englishe Bible, whiche from the. ix. Psalme, vnto the. C. lviij.
Psalme (folowyng the diuision of the Hebrewes), doth vary in nombzes from
the common Latin translation,

A T A B L E

for the ordre of the psalmes, to be said
at Mattins and Euenlong.

Mattins.		Euenlong.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	ix. x. xi.	ix. x. xi.	
iii	xii. xiii. xiiii.	xii. xiii.	
iiii	xv. xvi. xvii.	xv. xvi.	
v	xviii. xix. xx.	xviii. xix.	
vi	xxi. xxii.	xxi. xxii. xxiii.	
vii	xxv. xxvi.	xxvii.	
viii	xxviii. xxix. xl.	xl. xli. xlii.	
ix	xlii. xlii. xlii.	xlii. xliii. xliii.	
x	li. li. li.	liii. liii. lb.	
xi	lvi. lvi. lvi.	lix. lx. li.	
xii	lvii. lvii. lvii.	lv. lvi. lvii.	
xiii	lviii.	lvix. lx.	
xiiii	lxi. lxi.	lxiii. lxiii.	
xv	lxx. lxxi. lxxii.	lxxvii.	
xvi	lxxix. lxx. lxxi.	lxxii. lxxiii. lxxiii. lxxv.	
xvii	lxxvi. lxxvii. lxxviii.	lxxix.	
xviii	xc. xci. xcii.	xciii. xciii.	
xix	xcv. xcvi. xcvi.	xcviii. xcix. c. ci.	
xx	cii. cii.	ciii.	
xxi	cv.	cvi.	
xxii	cvi.	cvi. cix.	
xxiii	cx. cxi. cxii. cxiii.	cxiii. cxv.	
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.	
cxv	Inde. v.	Inde. iiii.	
cxvi	Inde. v.	Inde. iiii.	
cxvii	cxv. cxvi. cxvii. cxviii. cxviii. cxv.	cxvii. cxviii. cxviii. cxvix. cxv. cxvi.	
cxviii	cxviii. cxviii. cxviii. cxv.	cxvii. cxviii. cxviii.	
cxix	cxvix. cxl. cxli.	cxli. cxlii.	
cx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.	

THE ORDRE

how the rest of holy Scripture (beside the Psalter) is appoynted to bee redde.

THE olde Testament is appoynted for the firste Lessons at Mattyns, ^{The olde testament.} and Euen-song, and shalbe redde through euery yere once, except certain bookes and Chapiters, whiche bee least edifying, and might best bee spared, and therfore are left vnted.

The Newe Testament is appoynted for the seconde Lessons, at Mattyns and Euen-song, and shalbe redde ouer orderly euery yere thre, beside ^{The newe testament.} the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons, appoynted vpon diuerse proper feastes.

And to knowe what Lessons shalbe redde euery daie: finde the daie of the Monethe in the kalendar folowyng: and there ye shall perceiue the bookes and Chapiters, that shalbe redde for the Lessons, bothe at Mattyns and Euen-song.

And here is to bee noted, that whensoever there bee any proper Psalmes ^{Proper Psalmes.} or Lessons, appoynted for any feast, moueable or vnmoueable: Then the Psalmes and Lessons, appoynted in the kalendar, shalbe omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell, appoynted for the Sundae, shall serue all the weeke after, except there fall some feast that hath his propre.

This is also to bee noted, concernyng the leape yeres, that the. xxv. daie ^{The leape yere.} of february, whiche in leape yeres is coumpted for twoo daies, shall in those twoo daies, alter neither Psalmes nor Lesson: but thesame Psalmes and Lessons, whiche bee saied the first daie, shall serue also for the second daie.

Also, wheresoeuer the beginnyng of any Lesson, Epistle or Gospell is not expessed, there ye must begin at the beginnyng of the Chapter.

January.		Matins.		Euenfong.	
		Psalms.			
		i. Lesson.		ii. Lesson.	
A	Kalend.	i	Circumcell.	i	Gen. xviij. Roma. ii Deut. x Collo. ii
b	iii. No.	ii		ii	Gene. i Math. i Gene. ii Roma. i
c	iii. No.	iii		iii	ii iii ii
d	iiii. No.	iiii		iiii	iii vii iii
e	Nonas.	v		v	viii xiii xiii
f	viii. Id.	vi	Epiphani.	vi	Esa. lx Luke. iii Esa. xlix Thon. ii
g	vii. Id.	vii		vii	Gene. ix Matth. v Gene. xi Roma. v
A	vi. Id.	viii		viii	xii vi xii vi
b	v. Id.	ix		ix	xiii vii xv vii
c	iiii. Id.	x		x	xvi viii xvii viii
d	iii. Id.	xi		xi	xviii ix xix ix
e	ii. Id.	xii		xii	xx x xxi x
f	Idus.	xiii		xiii	xi xxii xi
g	ix. kl.	xiiii		xiiii	xxii xii xxv xii
A	viii. kl.	xv		xv	xxiii xiii xxvi xiii
b	vii. kl.	xvi		xvi	xxiiii xiiii xxvii xiiii
c	vi. kl.	xvii		xvii	xxv xv xviii xv
d	v. kl.	xviii		xviii	xvi xxvi xxix xvi
e	iiii. kl.	xix		xix	xxvii xvii xxx i. Cor. i
f	iii. kl.	xx		xx	xxviii xviii xxxi ii
g	ii. kl.	xxi		xxi	xxix xix xxxii iii
A	i. kl.	xxii		xxii	xl xx xli iii
b	x. kl.	xxiii		xxiii	xli xxi xliii iv
c	ix. kl.	xxiiii		xxiiii	xlvi xxii xlvii v
d	viii. kl.	xxv	Con. Pau.	xxv	xlvi Actes. xxii lvii Act. xxvi
e	vii. kl.	xxvi		xxvi	lviii Mat. xxiii lix i. Cor. vii
f	vi. kl.	xxvii		xxvii	l xlii Eccl. i viii
g	v. kl.	xxviii		xxviii	Exod. ii liii
A	iiii. kl.	xxix		xxix	lviii xlvii b
b	iii. kl.	xxx		xxx	lviii xlvii b
c	ii. kl.	xxxi		xxxi	lviii xlvii b

February.			Mattins.			Evensong.				
Psalmes.			i. Lesson.		ii. Lesson.		i. Lesson.		ii. Lesson.	
d	Kalend.	i	ii	Exod. x	Marke. i	Exod. xi	i. Cor. xiii			
e	iii. No.	ii	iii	xii	ii	xiii	xiii			
f	iii. No.	iii	iiii	xiii	iii	xv	xv			
g	Id. No.	iiii	v	xv	iiii	xvi	xvi			
a	Nonas.	v	vi	xvi	v	xvii	ii. Cor. i			
b	viii. Id.	vi	vii	xvii	vi	xviii	ii			
c	vii. Id.	vii	viii	xviii	vii	xix	iii			
d	vi. Id.	viii	ix	xix	viii	xx	iiii			
e	v. Id.	ix	x	xx	ix	xxi	v			
f	iiii. Id.	x	xi	xxi	x	xxii	vi			
g	iii. Id.	xi	xii	Leu. xviii	xi	Leu. xix	vii			
a	Id. Id.	xii	xiii	xx	xii	Rome. x	viii			
b	Idus.	xiii	xiiii	Rome. xi	xiii	xii	ix			
c	xvi. kl.	xiiii	xv	xiii	xiiii	xiii	x			
d	xv. kl.	xv	xvi	xv	xv	xvi	xi			
e	xiiii. kl.	xvi	xvii	xvi	xvi	xvii	xii			
f	xiii. kl.	xvii	xviii	xvii	xvii	xx	xiii			
g	xii. kl.	xviii	xix	xviii	di. i	xxi	Galath. i			
a	xi. kl.	xix	xx	xix	ii	xxii	ii			
b	x. kl.	xx	xxi	xx	iii	xxiii	iii			
c	ix. kl.	xxi	xxii	xxi	iiii	xxiiii	iiii			
d	viii. kl.	xxii	xxiii	xxii	v	xxv	v			
e	vii. kl.	xxiii	xxiiii	xxiii	vi	xxvi	vi			
f	vi. kl.	xxiiii	xxv	xxiiii	vii	xxvii	Ephes. i			
g	v. kl.	xxv	xxvi	xxv	viii	xxviii	ii			
a	iiii. kl.	xxvi	xxvii	Deut. i	ix	Deut. ii	iii			
b	iii. kl.	xxvii	xxviii	iii	x	xxix	iiii			
c	Id. kl.	xxviii	xxix	v	xi	xxx	v			
</										

Marche.			Matins.			Euenioug.		
			Psalmes.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i		xxx	Deut. vii	Luke xii	Deut. vii	Ephe. vi
e	vi. No.	ii		i	ix	xiii	x	Philip. i
f	v. No.	iii		ii	xi	xiiii	xi	ii
g	iiii. No.	iiii		iii	xii	xv	xiii	iii
a	iii. No.	v		iiii	xv	xvi	xvi	iiii
b	Quo. No.	vi		v	xvii	xvii	xviii	Collos. i
c	Nonas.	vii		vi	xix	xviii	xx	ii
d	viii. Id.	viii		vii	xx	xx	xxii	iii
e	vii. Id.	ix		viii	xxii	xx	xxiii	iiii
f	vi. Id.	x		ix	xxv	xxi	xxvi	i. Tess. i
g	v. Id.	xi		x	xxvii	xxii	xxviii	ii
a	iiii. Id.	xii		xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii		xii	xxxi	xxiiii	xxxi	iiii
c	Quo. Id.	xiiii		xiii	xxxiii	Jhon. i	xxxiii	v
d	Idus.	xv		xiiii	Josue i	ii	Josue. ii	ii. Tess. i
e	xvii kl.	xvi		xv	iii	iii	iiii	ix
f	xvi kl.	xvii		xvi	v	iii	vi	ii
g	xv kl.	xviii		xvii	vii	v	viii	i. Timo. i
a	xiiii kl.	xix		xviii	ix	vi	x	ii. iii
b	xiii kl.	xx		xix	xi	vii	xi	iiii
c	xii kl.	xxi		xx	xii	viii	xiii	v
d	xi kl.	xxii		xxi	xv	ix	xvi	vi
e	x kl.	xxiii		xxii	xvii	x	xviii	ii. Tim. i
f	ix kl.	xxiiii		xxiii	xx	xi	xx	ii
g	viii kl.	xxv	Annuncia.	xxiiii	xxi	xii	xxii	iii
a	vii kl.	xxvi		xxv	xxiii	xiii	xxiii	iiii
b	vi kl.	xxvii		xxvi	Judic. i	xiiii	Judic. ii	Tit. i
c	v kl.	xxviii		xxvii	iii	xv	iii	ii. iii
d	iiii kl.	xxix		xxviii	v	xvi	vi	Philem. i
e	iii kl.	xxx		xxix	vii	xvii	viii	Hebre. i
f	Quo. kl.	xxxi		xxx	ix	xviii	x	ii

April.		Matins.		Evensong.			
		Psalms.					
		i. Lesson.		ii. Lesson.			
		i. Lesson.		ii. Lesson.			
g	Kalend.	i	i	Judic. xi	Jhon. xix	Judi xii	Hebze. iii
a	iii. No.	ii	ii	xiii	xx	xiiii	iiii
b	iii. No.	iii	iii	xv	xxi	xvi	v
c	vi. No.	iiii	iiii	xvii	Actes i	xviii	vi
d	Nonas.	v	v	xix	ii	xx	vii
e	viii. Id.	vi	vi	xxi	iii	Ruth i	viii
f	viii. Id.	vii	vii	Ruth ii	iiii	iii	ix
g	vi. Id.	viii	viii	iii	v	i. Regū. i	x
a	v. Id.	ix	ix	i. Regū. ii	vi	iiii	xi
b	iiii. Id.	x	x	iiii	vii	v	xii
c	iii. Id.	xi	xi	vi	viii	vi	xiii
d	vi. Id.	xii	xii	viii	ix	ix	Jacob. i
e	Idus.	xiii	xiii	x	x	xi	ii
f	xviii. kl.	xiiii	xiiii	xi	xi	xii	iii
g	xvii. kl.	xv	xv	xiii	xii	xv	iiii
a	xvi. kl.	xvi	xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii	xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xviii	xviii	xx	xv	xxi	ii
d	xiii. kl.	xix	xix	xxii	xvi	xxii	iii
e	xii. kl.	xx	xx	xxiii	xvii	xxv	iiii
f	xi. kl.	xxi	xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii	xxii	xxviii	xix	xxix	ii. Peter. i
a	ix. kl.	xxiii	xxiii	xxx	xx	xxxi	ii
b	viii. kl.	xxiiii	xxiiii	ii. Regū. i	xxi	ii. Reg. ii	iii
c	vii. kl.	xxv	xxv	iii	xxii	iii	i. Jhon. i
d	vi. kl.	xxvi	xxvi	v	xxiii	vi	ii
e	v. kl.	xxvii	xxvii	vii	xxiiii	vii	iii
f	iiii. kl.	xxviii	xxviii	ix	xxv	x	iiii
g	iii. kl.	xxix	xxix	xi	xxvi	xii	v
a	vi. Id.	xxx	xxx	xii	xxvii	xiii	ii. iii. Jho
						2. vi.	

Matins.			Evensong.					
Plalmes.								
i. Lesson.			ii. Lesson.					
i. Lesson.			ii. Lesson.					
b	Calend.	i	Phil. 3a.	i	ii. Reg. xv	Actes viii	ii. Re. xvi	Judas i
c	vi. No.	ii		ii	xvii	xviii	xviii	Roma.
d	v. No.	iii		iii	xix	xix	xx	ii
e	iiii. No.	iiii		iiii	xxi	xxi	xxii	iii
f	iii. No.	v		v	xxii	xxii	xxiii	iiii
g	ii. No.	vi		vi	xxiii	xxiii	xxiiii	v
a	Jonas.	vii		vii	xxiv	xxiv	xxv	vi
b	viii. Id.	viii		viii	xxv	xxv	xxvi	vii
c	vii. Id.	ix		ix	xxvi	xxvi	xxvii	viii
d	vi. Id.	x		x	xxvii	xxvii	xxviii	ix
e	v. Id.	xi		xi	xxviii	xxviii	xxix	x
f	iiii. Id.	xii		xii	xxix	xxix	xxx	xi
g	iii. Id.	xiii		xiii	xxx	xxx	xxxi	xii
a	ii. Id.	xiiii		xiiii	xxxi	xxxi	xxxii	xiii
b	Trus.	xv		xv	xxxii	xxxii	xxxiii	xiiii
c	xvi. kl.	xvi		xvi	xxxiii	xxxiii	xxxiiii	xv
d	xv. kl.	xvii		xvii	xxxiiii	xxxiiii	xxxv	xvi
e	xiv. kl.	xviii		xviii	xxxv	xxxv	xxxvi	xvii
f	xiii. kl.	xix		xix	xxxvi	xxxvi	xxxvii	xviii
g	xii. kl.	xx		xx	xxxvii	xxxvii	xxxviii	xix
a	xi. kl.	xxi		xxi	xxxviii	xxxviii	xxxix	xx
b	x. kl.	xxii		xxii	xxxix	xxxix	xl	xxi
c	ix. kl.	xxiii		xxiii	xl	xl	xli	xxii
d	viii. kl.	xxiiii		xxiiii	xli	xli	xlii	xxiii
e	vii. kl.	xxv		xxv	xlii	xlii	xliiii	xxiiii
f	vi. kl.	xxvi		xxvi	xliiii	xliiii	xliv	xxv
g	v. kl.	xxvii		xxvii	xlv	xlv	xlv	xxvi
a	iiii. kl.	xxviii		xxviii	xlv	xlv	xlv	xxvii
b	iii. kl.	xxix		xxix	xlv	xlv	xlv	xxviii
c	ii. kl.	xxx		xxx	xlv	xlv	xlv	xxviii
d	Idus. kl.	xxxi		xxxi	xlv	xlv	xlv	xxviii

June.		Mattins.		Evensong.	
		Psalms.			
		i. Lesson.		ii. Lesson.	
e	Kalend.	i	t. Eld. vi	Marke. ii	i. Eld. vii
f	iii. No.	ii	ii	iii	ix
g	iii. No.	iii	iii	x	ii. Eld. i
a	ii. No.	iiii	ii. Eld. ii	v	iii
b	Nonas.	v	iii	vi	v
c	viii. Id.	vi	vi	vii	vii
d	vii. Id.	vii	vii	viii	ix
e	vi. Id.	viii	x	ix	xi
f	v. Id.	ix	xi	x	xii
g	iiii. Id.	x	Hester. i	xi	Hester. ii
a	iii. Id.	xi	Barna. ap.	xii	Actes. xiii
b	ii. Id.	xii	xii	b	Marke. xii
c	Idus.	xiii	xiii	vii	xiii
d	xviii. kl.	xiiii	xiiii	ix	xiii
e	xvii. kl.	xv	Job. ii	xv	iii
f	xvi. kl.	xvi	xiii	xvi	v
g	xv. kl.	xvii	xvii	vi	Luke. i
a	xiiii. kl.	xviii	xviii	viii	ii
b	xiii. kl.	xix	xix	x	iii
c	xii. kl.	xx	xx	xii	iiii
d	xi. kl.	xxi	xxi	xiii	v
e	x. kl.	xxii	xxii	xvi	vi
f	ix. kl.	xxiii	xxiii	xix	vii
g	viii. kl.	xxiiii	xxiiii	Mal. iii	Mal. iii
a	vii. kl.	xxv	xxv	Job. xxi	Luke. vii
b	vi. kl.	xxvi	xxvi	xxii	ix
c	v. kl.	xxvii	xxvii	xxvi. xxvii	x
d	iiii. kl.	xxviii	xxviii	xxix	xi
e	iii. kl.	xxix	xxix	xxxi	Actes. iii
f	ii. kl.	xxx	xxx	xxxi	Luke. xii

July.			Matins.			Evensong.				
			Psalms.							
			I. Lesson.		II. Lesson.		I. Lesson.		II. Lesson.	
g	Kalend.	i	i	Job. xxxv	Luke. xiii	Job. xxxvi	Philip. i			
a	vi. No.	ii	ii	xxxvii	xiii	xxxviii	ii			
b	v. No.	iii	iii	xxxix	xv	xl	iii			
c	iiii. No.	iiii	iiii	xli	xvi	xlii	iiii			
d	iii. No.	v	v	Prover. i	xvii	Prou. ii	Collos. i			
e	Quo. No.	vi	vi	iii	xviii	iiii	v			
f	Jonas.	vii	vii	v	xix	vi	vi			
g	vi. Id.	viii	viii	vii	xx	viii	viii			
a	v. Id.	ix	ix	ix	xxi	x	i. Tessa. i			
b	iv. Id.	x	x	xi	xxii	xii	ii			
c	iii. Id.	xi	xi	xii	xxiii	xiii	iii			
d	ii. Id.	xii	xii	xv	xxiiii	xvi	iiii			
e	i. Id.	xiii	xiii	xvii	Jhon. i	xviii	v			
f	Quo. Id.	xiiii	xiiii	xix	ii	xx	ii. Tessa. i			
g	Jous.	xv	xv	xx	iii	xxi	ii			
a	xvi. kl.	xvi	xvi	xxii	iiii	xxii	iii			
b	xv. kl.	xvii	xvii	xxv	v	xxvi	i. Timo. i			
c	xv. kl.	xviii	xviii	xxvii	vi	xxviii	ii. iii			
d	xiii. kl.	xix	xix	xxix	vii	xxx	iiii			
e	xii. kl.	xx	xx	xxxi	viii	Eccles. i	v			
f	xi. kl.	xxi	xxi	Eccles. ii	ix	iii	vi			
g	x. kl.	xxii	xxii	iii	x	v	ii. Tim. i			
a	x. kl.	xxiii	xxiii	vi	xi	vii	ii			
b	ix. kl.	xxiiii	xxiiii	viii	xii	ix	iii			
c	viii. kl.	xxv	xxv	x	xiii	xi	iiii			
d	vii. kl.	xxvi	xxvi	xii	xiiii	Jeremi. i	Tit. i			
e	vi. kl.	xxvii	xxvii	Jerem. ii	xv	iii	ii. iii			
f	v. kl.	xxviii	xxviii	iii	xvi	v	Philem. i			
g	iiii. kl.	xix	xix	vi	xvii	vii	Hebre. i			
a	iii. kl.	xxx	xxx	viii	xviii	ix	ii			
b	Quo. kl.	xxxi	xxxi	x	xix	xi	iii			

August.			Matins.			Euenlong.		
Psalmes.			i. Lesson.			ii. Lesson.		
c	Kalend.	i	i	Iere. xii	Ihon. xx	Iere. xii	Ihon. xx	Iere. xii
d	iii. No.	ii	ii	xiii	xi	xv	ix	v
e	iiii. No.	iii	iii	xvi	Actes. i	xviii	xii	vi
f	v. No.	iiii	iiii	xviii	ii	xix	xiii	vii
g	vi. No.	v	v	xx	iii	xxi	xiiii	viii
a	vii. Id.	vi	vi	xxii	iiii	xxiii	xv	ix
b	viii. Id.	vii	vii	xxiii	v	xxv	xvi	x
c	ix. Id.	viii	viii	xxvi	vi	xxviii	xviii	xi
d	x. Id.	ix	ix	xxviii	vii	xxix	xix	xii
e	xi. Id.	x	x	xxx	viii	xxxi	xx	xiii
f	xii. Id.	xi	xi	xxxi	ix	xxxii	xxi	xiiii
g	xiii. Id.	xii	xii	xxxiii	x	xxxv	xxii	xv
a	xiiii. Id.	xiii	xiii	xxxvi	xi	xxxviii	xxiii	xvi
b	xv. kl.	xiiii	xiiii	xxxviii	xii	xxxix	xxiv	xvii
c	xvi. kl.	xv	xv	xl	xiii	xl	xxv	xviii
d	xvii. kl.	xvi	xvi	xli	xiiii	xlii	xxvi	xix
e	xviii. kl.	xvii	xvii	xliii	xv	xlv. xlvii	xxvii	xx
f	xix. kl.	xviii	xviii	xlvi	xvi	xlvi	xxviii	xxi
g	xx. kl.	xix	xix	xlvi	xvii	l	xxix	xxii
a	xxi. kl.	xx	xx	li	xviii	li	xxx	xxiii
b	xxii. kl.	xxi	xxi	Lament. i	xix	Lamē. ii	xxxi	xxiv
c	xxiii. kl.	xxii	xxii	ii	xx	iii	xxxii	xxv
d	xxiv. kl.	xxiii	xxiii	v	xxi	Ezech. ii	xxxiii	xxvi
e	xxv. kl.	xxiiii	xxiiii	Ezech. iii	xxii	vi	xxxiv	xxvii
f	xxvi. kl.	xxv	xxv	vii	xxiii	vii	xxxv	xxviii
g	xxvii. kl.	xxvi	xxvi	xviii	xxiiii	xviii	xxxvi	xxix
a	xxviii. kl.	xxvii	xxvii	xxiii	xxv	xxxviii	xxxvii	xxx
b	xxix. kl.	xxviii	xxviii	Dani. i	xxvi	Dani. ii	xxxix	xxxi
c	xxx. kl.	xxix	xxix	iii	xxvii	iiii	xl	xxxii
d	xxxi. kl.	xxx	xxx	v	xxviii	v	xli	xxxiii
e	xxxii. kl.	xxxi	xxxi	vii	xxix	vi	xlii	xxxiv

September.			Martins.			Euenlong.		
			Psaltes.					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
f	kalend.	i		i	Dani. ix	Mach. ii	Dani. x	Roma. ii
g	iii. No.	ii		ii		xi		iii
a	iii. No.	iii		iii		xii		iiii
b	iiii. No.	iiii		iiii	Ose. i	v	Ose. ii. iii	v
c	Nonas.	v		v		vi	v. vi	vi
d	viii. Id.	vi		vi		vii	viii	vii
e	vii. Id.	vii		vii		ix	x	viii
f	vi. Id.	viii		viii		x	xi	ix
g	v. Id.	ix		ix		xii	x	xii
a	iiii. Id.	x		x	Joel. i	xi	Joel. ii	xi
b	iii. Id.	xi		xi		xii	Amos. i	xii
c	ii. Id.	xii		xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii		xiii		xiiii	v	xiii
e	xviii. kl.	xiiii		xiiii		vi	vii	xv
f	xvii. kl.	xv		xv		viii	ix	xvi
g	xvi. kl.	xvi		xvi	Abdias. i	xvii	Jonas. i	i Cor. i
a	xv. kl.	xvii		xvii	Jon. ii. iii	xviii	iii	ii
b	xiiii. kl.	xviii		xviii	Miche. i	xix	Miche. ii	iii
c	xiii. kl.	xix		xix		xx	iiii	iiii
d	xii. kl.	xx		xx		v	vi	v
e	xi. kl.	xxi	Matthew.	xxi		vii	xvii	Naum. i
f	x. kl.	xxii		xxii	Naum. ii	xviii	iii	vii
g	ix. kl.	xxiii		xxiii	Abacuc. i	xviii	Abac. ii	viii
a	viii. kl.	xxiiii		xxiiii		xix	Soph. i	ix
b	vii. kl.	xxv		xxv	Soph. ii	xxvi	iii	x
c	vi. kl.	xxvi		xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvii		xxvii	zachar. i	xxviii	zach. ii. iii	xii
e	iiii. kl.	xxviii		xxviii	iii. b	Marke. i	vi	xiii
f	iii. kl.	xxix	Michaell.	xxix	vii	ii	viii	xiiii
g	ii. Id.	xxx		xxx	ix	iii	x	xv

October.			Matins.			Evensong.		
			Psalmes.					
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.		
A	Calend.	i	i	zachari. xi	Mar. iii	zacha. xii	i. Cor. xvi	
b	vi. No.	ii	ii	xiii	b	xiii	ii. Cor. i	
c	v. No.	iii	iii	Mal. i	vi	Mal. ii	ii	
d	iiii. No.	iiii	iiii	iii	vii	iii	iii	
e	iii. No.	v	v	Coby. i	viii	Coby. ii	iiii	
f	ii. No.	vi	vi	iiii	ix	iiii	v	
g	Jonas.	vii	vii	v	x	vi	vi	
A	viii. Id.	viii	viii	vii	xi	vii	vii	
b	vii. Id.	ix	ix	ix	xii	x	viii	
c	vi. Id.	x	x	xi	xiii	xi	ix	
d	v. Id.	xi	xi	xii	xiiii	xii	x	
e	iiii. Id.	xii	xii	Judith. i	xv	Judit. ii	xi	
f	iii. Id.	xiii	xiii	iii	xvi	iii	xii	
g	ii. Id.	xiiii	xiiii	v	Luke. di. i	vi	xiii	
A	Idus.	xv	xv	vii	di. i	vii	Gala. i	
b	xvii. kl.	xvi	xvi	ix	ii	x	ii	
c	xvi. kl.	xvii	xvii	xi	iii	xi	iii	
d	xv. kl.	xviii	Luc. Euā.	xii	iiii	xii	iiii	
e	xiiii. kl.	xix	xix	xv	v	xvi	v	
f	xiii. kl.	xx	xx	Sap. i	vi	Sap. ii	vi	
g	xii. kl.	xxi	xxi	iii	vii	iii	Ephe. i	
A	xi. kl.	xxii	xxii	v	viii	vi	ii	
b	x. kl.	xxiii	xxiii	vii	ix	vii	iii	
c	ix. kl.	xxiiii	xxiiii	ix	x	x	iiii	
d	viii. kl.	xxv	xxv	xi	xi	xi	v	
e	vii. kl.	xxvi	xxvi	xii	xii	xii	vi	
f	vi. kl.	xxvii	xxvii	xv	xiii	xvi	Philip. i	
g	v. kl.	xxviii	Sp. & Ju.	xvii	xiiii	xvii	ii	
A	iiii. kl.	xxix	xxix	xix	xv	Eccl. i	iii	
b	iii. kl.	xxx	xxx	Eccl. ii	xvi	iii	iiii	
c	ii. Id.	xxxi	xxxi	iiii	xvii	v	Collos. i	

November.			Datins.			Euenſong.		
Pſalmes.			i. Leſſon.			ii. Leſſon.		
d	Kalend.	i	Al ſainctes i	Sapi. iii	Heb. xi. xii	Sapi. v	Apo. xix	
e	iii. No.	ii		Eccl. vi	Luk. xviii	Eccl. vii	Colloſ. ii	
f	iii. No.	iii		viii	xix	ix	iii	
g	iiii. No.	iiii		x	xx	xi	iiii	
A	Jonas.	v		xii	xxi	xiii	i. Teſt. i	
b	vii. Id.	vi		xiii	xxii	xv	vi	
c	viii. Id.	vii		xvii	xxiii	xvii	vii	
d	ix. Id.	viii		xviii	xxiiii	xix	viii	
e	x. Id.	ix		xx	Ihon. i	xxi	v	
f	xi. Id.	x		xxii	ii	xxiii	ii. Teſt. i	
g	xii. Id.	xi		xxiii	iii	xxv	iii	
A	xiii. Id.	xii		xxvii	iiii	xxvii	iiii	
b	Idus.	xiii		xxviii	v	xxix	i. Tim. i	
c	xviii. kl.	xiiii		xxx	vi	xxxi	ii. Tim. i	
d	xvii. kl.	xv		xxxi	vii	xxxii	vii	
e	xvi. kl.	xvi		xxxiii	viii	xxxv	viii	
f	xv. kl.	xvii		xxxvii	ix	xxxvii	ix	
g	xiiii. kl.	xviii		xxxviii	x	xxxix	ii. Tim. i	
A	xiii. kl.	xix		xl	xi	xl	x	
b	xii. kl.	xx		xli	xii	xlii	xi	
c	xi. kl.	xxi		xliii	xiii	xliv	xii	
d	x. kl.	xxii		xlv	xiiii	xlv	xiii	
e	ix. kl.	xxiii		xlvii	xv	xlv	ii. Tim. i	
f	viii. kl.	xxiiii		l	xvi	li	Philem. i	
g	vii. kl.	xxv		Baruc. i	xvii	Baruc. ii	Hebre. i	
A	vi. kl.	xvii		ii	xviii	iii	x	
b	v. kl.	xviii		iii	xix	vi	xii	
c	iiii. kl.	xviii		Eſay i	xx	Eſay. ii	iii	
d	iii. kl.	xxix		iii	xxi	iiii	v	
e	ii. kl.	xxx	Andie. apo.	iv	Actes. i	vi	vi	

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AN ORDRE

for Mattins daily throughthe yere.

The Priest beeyng in the quier, shall begin with a loude voyce,
the Lordes praier, called the *Pater noster*.



Our father whiche art in heauen, halowed be
thy name. Thy kyngdome come. Thy wil be
doogen in yearth as it is in heauen. Geue vs
this day our daily bread. And forgeue vs our
trespases, as we forgeue them that trespas
against vs. And leade vs not into temptaci-
on. But deliuer vs from euill. Amen.

Then likewise he shall saie.

O Lord open thou my lippes.

Answer.

And my mouth shall shewe furthe thy praise.

Priest.

O God make good spede to saue me.

Answer.

O Lord make hast to helpe me.

Priest.

Glozy be to the father & to the sonne: and to the holy ghost
As it was in the beginnyng, is now & euer shalbe: worlde
without ende. Amen. Praise ye the Lord.

And from Easter to Trinitie Sundaie.

Alleluia.

Then shalbe saied oz song without any Inuitatozy this Psalm
Venite exultemus. &c. in Englishe, as foloweth.

Come, let vs syng vnto the lord: let vs hartely reioyce
in the strength of our saluacion.

Let vs come before his presence with thākelgeuyng: and
shewe our self glad in hym with psalmes.

For the Lord is a greate God: and a greate Kyng aboue
all Goddes.

In his hande are all the corners of the yearth: And the
strength of the hilles is his also.

The sea is his, and he made it: And his handes prepared
the drie lande.

O come, let vs worship and fall doune: and knele before the Lorde our maker.

For he is (the Lorde) our God: And we are the people of his pasture, and the shepe of his handes.

To daie, if ye will heare his voyce, harden not your hartes: as in the prouocation, and as in the daie of temptation in the wildernesse.

When your fathers tempted me: Proued me, and sawe my workes.

Fortie yerres long was I greued with this generacion, and saied, it is a people that do erre in their hartes: for thei haue not knowen my waies.

Unto whom I swaie in my wrath: that thei should not entre into my rest.

Glozy be to the father. &c. As it was in the. &c. Amen.

Then shall folowe certain Psalmes in ordze, as thei been appoynted in a table made for that purpose, except there be proper psalmes appoynted for that daie. And at thende of euery Psalm throughout the yere, & likewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glozy be to the father, and to the sonne: &c.

Then shalbe red twoo lessons distinctly with a loude voyce, that the people maie heare. The first of the old testament, the second of the new. Like as thei be appoynted by the kalendar, except there be proper lessons assigned for that daie: the Minister that readeth the Lesson, standyng and turnyng hym so as he maie best bee hard, of all suche as bee present. And before euery lesson, the minister shall saie thus. The first, second, thirde, iiii Chapiter of Genesis, or Exodus, Matthewe, Marke, or other like as is appoynted in the kalendar. And in thend of euery Chapiter he shall saie.

Here endeth suche a Chapiter of suche a boke.

And (to the ende the people maie the better heare) in suche places where thei do syng, there shall the Lessons be song in a plain tune, after the manner of distinct readyng: and likewise the Epistle and Gospell.

After the first Lesson shall folowe *Te deum* in Englishe, daily throughout the yere, except in Lent, all the whiche tyme in the place of *Te deum* shalbe bled *Benedicite omnia opera dñi dño*, in Englishe as foloweth.

Te deum.

WE praise thee, O God, we knowlege thee to be the lorde. All the yearth doth worship thee, the father euerlastyng To thee all Angels crye a loude, the heauens and all the powers therein.

To thee Cherubin, and Seraphin continually doo crye.
Holy

holy, holy, holy, Lorde God of Sabaoth.
 Heauen and yearth are full of the maiestie of thy glory.
 The glorious compaignie of the Apostles, praise thee.
 The goodly fellowship of the Prophetes, praise thee.
 The noble armie of Martyres, praise thee.
 The holy churche throughout al the worlde doth know-
 lege thee.

The father of an infinite Maiestie.
 Thy honorable, true, and onely sonne.
 Also the holy ghost the comforter.
 Thou art the Kyng of glory, O Christ.
 Thou art the euerlastyng sonne of the father.
 When thou tokest vpon thee to deliuer man, thou diddest
 not abhore the virgins wombe.

When thou haddest ouercomed the sharpenesse of death:
 thou diddest open the kyngdome of heauen to all beleuers.
 Thou sittest on the right hande of God, in the glory of the
 father.

we beleue that thou shalt come to be our iudge.
 we therefore praie thee, helpe thy seruauntes whom thou
 hast redeemed with thy precious bloud.

Make them to bee nombred with thy saintes, in glory
 euerlastyng.

O Lorde, saue thy people: and blesse thyne heritage.
 Gouverne them and lift them vp for euer.
 Daie by daie we magnifie thee.
 And we worship thy name euer worlde without ende.
 Vouchsafe, O Lorde, to kepe vs this daie without sinne.
 O Lorde, haue mercie vpon vs: haue mercie vpon vs.
 O Lorde, let thy mercie lighten vpon vs: as our truste is
 in thee.

O Lorde, in thee haue I trusted: Let me neuer bee con-
 founded.



All ye workes of the lorde, speake good of the lorde: *Benedicite.*
 praise hym, and let hym vp for euer.

O ye Angelles of the Lorde, speake good of the
 A.ij. Lorde:

Lord: Praise hym, and set hym vp for euer.

O ye heauens, speake good of the lord: Praise hym, and set hym vp for euer.

O ye waters that bee aboue the firmament, speake good of the Lord: Praise hym, and set hym vp for euer.

O al ye powers of the Lord, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye Sunne and Moone, speake good of the lord: praise hym, and set hym vp for euer.

O ye starres of heauen, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye showers and dewe, speake good of the lord: praise hym, and set hym vp for euer.

O ye wyndes of God, speake good of the Lord: Praise hym and set hym vp for euer.

O ye fire and heate, praise ye the Lord: Praise hym, and set hym vp for euer.

O ye wynter and Sommer, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye Dewes and Frostes, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye Froste and Cold, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye Ise and Snowe, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye Nightes and Daies, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye Light and Darkenesse, speake good of the Lord: Praise hym, and set hym vp for euer.

O ye lightnynges and cloudes, speake good of the lord: Praise hym, and set hym vp for euer.

O let the yearth speake good of the lord: yea, let it praise hym, and set hym vp for euer,

O ye mountaignes and hilles, speake good of the Lord: Praise hym, and set hym vp for euer.

O all ye grene thynges vpon the yearth, speake good of the lord: Praise hym, and set hym vp for euer.

O ye welles, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Seas and floudes, speake good of the Lorde: praise hym, and set hym vp for euer.

O ye whales, & all that moue in the waters, speake good of the Lorde: Praise hym, and set hym vp for euer.

O al ye foules of the aire, speake good of the lorde: praise hym, and set hym vp for euer.

O all ye beastes and cattell, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye children of men, speake good of the Lorde: Praise hym, and set hym vp for euer.

O let Israell speake good of the Lorde: Praise hym and set hym vp for euer.

O ye Priestes of the Lorde, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye seruantes of the Lorde, speake good of the lorde: Praise hym, and set hym vp for euer.

O ye spirites and soules of the righteous, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye holy and humble men of harte, speake good of the Lorde: Praise hym, and set hym vp for euer.

O Ananias, Asarias, and Misael, speake ye good of the Lorde: Praise hym, and set hym vp for euer.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c. Amen.

And after the second Lesson, throughout the whole pere, shalbe vsed *Benedictus*, in Englishe as foloweth.

Blessed be the Lorde God of Israell: For he hath visited *Benedictus.*
Luc. i.
and redeemed his people.

And hath lifted vp an horne of Saluacion to vs: In the house of his seruauant Dauid.

As he spake by the mouthe of his holy Prophetes: whiche hath been sence the worlde began.

That we should bee saued from our enemies: And from the handes of all that hate vs.

To performe the mercy promised to our fathers: and to re-
membere his holy couenaut.

To performe the othe whiche he sware to our father A-
braham: that he would geue vs.

That wee beeyng deliuered out of the handes of our ene-
mies: might serue hym without feare.

In holines and righteousnes before hym: All the daies of
our life.

And thou child, shalt be called the prophet of the highest:
for thou shalt go before the face of the Lorde, to prepare his
waies.

To geue knowlege of saluacion vnto his people: For the
remission of their synnes.

Through the tendre mercie of our God: wherby the daie
sprynge from an high hath visited vs.

To geue light to them that sit in darknes, and in the Sha-
dowe of death: and to guyde our fete into the waie of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

Then shalbe saied daily through the yere, these praiers folowynge, as
well at Euensong as at Mattins, all deuoutly knelyng.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the minister shall saie the Crede, and the Lordes prater in En-
glish, with a loude voyce.

Answer.

But deliuer vs from euell. Amen.

Priest.

O Lorde shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluacion.

Priest.

O Lorde saue the Kyng.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue thy ministers with righteousnesse.

Answer.

And

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne inherit aunce.

Priest.

Geue peace in our tyme, O Lorde.

Answer.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God, make cleane our hartes within vs.

Answer.

And take not thyne holy spirite from vs.

Priest.

The Lorde be with you.

Answer.

And with thy spirite.

Then shall daily folowe thre Collectes. The first of the day, whiche shall be the same that is appoynted at the Communion. The second for peace. The third for grace to liue well. And the twoo last Collectes shall neuer alter, but daily be said at Matins, throughout all the yere, as foloweth, The priest standyng vp, and sayyng,

Let vs praie.

Then the Collect of the daie.

The second Collect, for peace.

O God, whiche art autho: of peace and loue of concord, in knowlege of whom standeth our eternall life, whose seruice is perfect fredome: defende vs thy humble seruauntes, in all assaultes of our enemies, that we surely trustyng in thy defence, maie not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

The third Collect, for grace.

O Lorde our heauenly father, almightie and euerliuyng God, whiche hast lasty brought vs to the beginnyng of this daie: Defende vs in the same with thy mightie power, and graunt that this daie wee fall into no synne, neither runne into any kynde of daunger, but that all our doynges maie bee ordred by thy gouernaunce, so doo alwaies that is righteous in thy sight: through Iesus Christ our lorde. Amen.

A. iij.

An

AN ORDRE

for Euenſong throughout the yere.

The p̄teſt ſhall ſaie,

OUR FATHER. *ec.*

Then likewiſe he ſhall ſaie,

God make ſpede to ſaue me.

Answer,

Loꝛde make haſt to helpe me.

P̄teſt.

Gloꝛy be to the father, and to the ſonne. *ec.*

As it was in the beginnyng, is now. *ec.* Amen.

Praise ye the Loꝛde.

And from Eaſter to Trinitie Sundae,

Alleluya.

As befoꝛe is appoynted at Mattins.

Then Pſalmes in orde, as thei be appoynted in the table for Pſalmes except there be pꝛopꝛe Pſalmes appoynted for that daie. Then a leſſon of the olde teſtament, as is appoynted likewiſe in the Kalendar, excepte there be pꝛoper Leſſons appoynted for that daie. After that (*Magnificat*) in Engliſhe, as foloweth.

Magnificat.

My ſoule doth magnifie the Loꝛde.

And my ſpīrite hath reioyced in God my ſauioꝛ.

For he hath regarded the lowlineſſe, of his handmaiden
For beholde, from hencefurthe all generations ſhall call
me bleſſed.

For he that is mightie, hath magnified me: And holy is
his name.

And his mercie is on them that feare hym, throughout
all generations.

He hath ſhewed ſtrength with his arme, he hath ſcattered
the pꝛoude in the imagination of their hartes.

He hath put doune the mightie from their ſeate, and hath
exalted the humble and meke.

He hath filled the hungerie with good thynges, and the
riche he hath ſent emptie a waie.

He remēbryng his mercy, hath holpen his ſeruaunt Iſrael:
as he promiſed to our fathers, Abraham & his ſede for euer.

Gloꝛy be to the father. *ec.* As it was in the. *ec.* Amen.

Then

Then a Lesson of the Newe testament, And after that (*Nunc dimittis*) in English, as foloweth.

Lorde, now lettest thou thy seruauent depart in peace: ac- *Nunc dimittis*
cording to thy worde. *Luc. ii.*

For myne eyes haue seen: thy saluacion.

whiche thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israell.

Glory be to the father. &c. As it was in the. &c. Amen.

Then the suffrages before assigned at Matting, the clerkes knelyng like wise, with thre Collectes. first of the daie: Seconde of peace: Thirde for aide against all perils, as here foloweth. Whiche two last Collects shal be daily saied at Euenſong, without alteration.

The second Collect at Euenſong.

God, from whom all holy desires, all good counsailes, and all iust workes do procede: geue vnto thy seruantes that peace, whiche the worlde cannot geue, that bothe our hartes maie bee set to obey thy commaundementes, and also that by thee, wee beeyng defended from the feare of our enemies, maie passe our tyme in rest and quietnes: through the merites of Iesu Christ our sauior. Amen.

The thirde Collect for aide against all perilles.

Lighten our darkenes wee beseeche thee, O Lorde, and by thy greate mercie, defende vs from all perilles and daungers of this night, for the loue of thy onely sonne our sauior Iesu Christ. Amen.

In the feastes of Christmas, The phanie, Easter, The Ascensio, Pentecost, and vpon Trinitie Sondaie, shal bee song or saied immediatly after *Benedictus*, this confession of our Christian faith.

Whosoever wilbe saued: before all thynges it is necessa- *Quicquid uult.*

ry that he hold the catholike faith.

whiche faith, except euery one do kepe holy and vndefiled: without doubt he shall perishe euerlastyngly.

And the catholike faith is this: that we worship one God in trinitie, and trinitie in unitie.

Neither confoundyng the persones: Nor denyng the substance.

For there is one person of the father, another of the sonne: and another of the holy ghoste.

A.v.

But

But the Godhed of the father, of the ſonne, and of the holy ghoſt, is all one: the glory equall, the Maieſtie coeternall. Suche as the father is, ſuche is the ſonne: and ſuche is the holy ghoſt.

The Father vncreate, the ſonne vncreate: And the holy ghoſt vncreate.

The father incomprehenſible, the ſonne incomprehenſible: and the holy ghoſt incomprehenſible.

The father eternal, the ſonne eternal: & the holy goſt eternal.

And yet thei are not three eternalles: but one eternall.

As alſo there bee not three incomprehenſibles, nor three vncreated: but one vncreated, and one incomprehenſible.

So likewiſe, the father is almighty: the ſonne almighty and the holy ghoſt almighty.

And yet are thei not thre almighties: but one almighty. So the father is God, the ſonne is god: & the holy goſt is God.

And yet are thei not three Goddes: but one God.

So likewiſe the Father is Lorde, the ſonne Lorde: And the holy ghoſt Lorde.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the chriſtian veritie: to acknowledge euery perſone by hymſelf to be God and Lorde.

So are we forbidden by the Catholike Religion: to ſaie there be three Goddes, or three Lordes.

The father is made of none: neither created nor begotten.

The ſonne is of the father alone: Not made nor created, but begotten.

The holy ghoſt is of the father, and of the ſonne: neither made nor created, nor begotten, but procedyng.

So there is one father, not three fathers, one ſonne, not three ſonnes: one holy ghoſt, not three holy ghoſtes.

And in this trinitie, none is afore or after other: None is greater nor leſſe then other.

But the whole. iij. perſons: be coeternal together & coequal.

So that in all thynges, as is aforeſaied: the vnitie in trinitie, and the trinitie in vnitie, is to be worſhipped.

He therfore that wil be ſaued: muſt thus thinke of the trinitie

Furthermore,

Furthermore, it is neceſſary to everlaſtyng ſaluacion: that he alſo beleue rightly in the incarnation of our Lorde Jeſu Chriſte.

For the right faith is that we beleue and confeſſe: That our Lorde Jeſus Chriſt, the ſonne of God, is God and man.

God of the ſubſtaunce of the father, begotten before the worldes: And manne of the ſubſtaunce of his mother, borne in the worlde.

Perfect God and perfect man: of a reaſonable ſoule, and humain fleſhe ſubſiſtyng.

Equall to the father as touchyng his Godhed: And inferior to the father touchyng his manhode.

who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhede into fleſhe: But by takyng of the manhod into God.

One altogether, not by confuſion of ſubſtaunce: But by vnitie of perſone.

For as the reaſonable ſoule and fleſhe is one man: ſo God and man is one Chriſt.

who ſuffered for our ſaluacion, deſcended into hell, roſe again the third daie from the dedde.

He aſcended into heauen, he ſitteth on the right hande of the father, God almightie: from whence he ſhal come to iudge the quicke and dedde.

At whoſe comynyng all menne ſhall riſe again with their bodieſ: And ſhall geue accompt of their awne workes.

And thei that haue dooen good, ſhall go into life everlaſtyng: And thei that haue dooen euill, into everlaſtyng fire.

This is the Catholike faith: whiche except a man beleue faithfully, he cannot be ſaued.

Glorie bee to the father, and to the ſonne, and to the holy Ghoſte.

As it was in the beginnyng, is now, & ever ſhalbe: worlde without ende. Amen.

Thus endeth the ordre of Mattins and
Euenſong, through the whole yere.

The

THE INTROIT=

tes, Collects, Epistles, and Gospels, to be vsed at the celebration of the Lordes Supper and holy Communion through the yere: with proper Psalmes, and Lessons for diuerse feastes and daies.

The first Sundaie in Aduent.

*Benedictus vir.
Psalm. i.*



Blessed is that man that hath not walked in the counsaill of the vngodly: Nor stand in the waye of synners, and hath not sit in the seate of the skornefull.

But his delight is in the lawe of the lord: and in his lawe will he exercise hymself daie and night.

And he shal bee like a tree planted by the water side: that will bring furthe his fruite in due season.

His lease also shal not wither: and looke whatsoener he doth, it shal prosper.

As for the vngodly, it is not so with theim: But thei are like the chaffe, whiche the wynd skattereth awaie (from the face of the yearth.)

Therefore the vngodly shal not bee able to stande in the iudgement: Neither the synners in the congregation of the righteous.

But the Lorde knoweth the waie of the righteous: and the waie of the vngodly shal perish.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, and is now. &c. Amen.

And so must every Introite be ended.

Let vs praie.

The Collect.

A Almighty God, geue vs grace, that we maie cast awaie the workes of darkenes, and put vpon vs the armor of light, now in the tyme of this mortall life (in the whiche thy sonne Iesus Christe came to visite vs in greate humilitie:) that in the last daie, when he shal come again in his glorious Maiestie, to iudge bothe the quicke and the dedde: wee maie rise to the life immortall, through him, who liueth and reigneth

reigneth with thee and the holy ghost, now and ever. Amen.

The Epistle.

we nothyng to any man but this, that ye loue one another. Roma. Xlii.

D nother. For he that loueth another, fulfilleth the law.

For these commaundementes: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt beare no false witnesse: Thou shalt not lust: and so furthe (if there bee any other commaundement) it is all comprehended in this sayng: namely, loue thy neighbor as thy self. Loue hurteth not his neighbor: therefore is loue the fulfillng of the lawe. This also, we knowe the season, how that it is tyme that we should now awake out of slepe for now is our saluacion nerer, then when ye beleued. The night is passed, the daie is come nye: Let vs therefore caste awaie the deedes of darkenesse, and let vs putte on the Armour of light. Let vs walke honestly, as it wer in the daie light: not in eatyng and drynkyng, neither in chamboryng and wantonnesse, neither in strief and enuiyng: But put ye on the Lorde Jesus Christ. And make not prouision for the fleche, to fulfill the lustes of it.

The Gospell.

AND when thei drewe nigh to Hierusalem, and were Math. XXI.

come to Bethphage vnto Mount Oliuete, then sent Jesus twoo disciples, sayng vnto theim: Go into the toune that lieth ouer against you, and anone ye shal find an Ass bound, and a colt with her: loose them and bryng them vnto me. And if any manne saie ought vnto you, saie ye the lorde hath nede of them: and straight waie he will let theim go. All this was dooen that it might bee fulfilled, whiche was spoken by the Prophete, sayng: tell ye the daughter of Syon, behold, the Kyng cometh vnto thee, meke, sittynge vpon an Ass and a colt, the fole of the Ass vsed to the yoke. The disciples went, and did as Jesus commaunded them, and brought the Ass and a Colte, and putte on theim their clothes, and set hym thereon. And many of the people spred their garmentes in the waie. Other cutte doune braunches from the trees, and strawed theim in the waie. Moreover,

the

the people that went before, and thei that came after cried, sayng: hofanna to the sonne of David: Blessed is he that cometh in the name of the Lorde: hofanna in the highest. And when he was come to Ierusalem, all the citie was moued, sayng: who is this? And the people saied: this is Iesus the prophete of Nazareth a citie of Galile. And Iesus wēt into the temple of God, and cast out all the that sold and bought in the Temple, and ouerthrewe the Tables of the money chaungers, and the seates of theim that sold doues, and said vnto them: It is written: My house shalbe called the house of praier, but ye haue made it a denne of theues.

The second Sundaie.

Ad dñm cum
Psal C.XX.



When I was in trouble, I called vpon the Lorde: and he hard me.

Deliuere my soule, O lorde, from lyng lippes: and from a deceitfull toungue.

What rewarde shalbe geuen vnto thee, thou falle toungue: Euen mightie and sharpe Arrowes, with hote burning coales.

Wo is me that I am constrained to dwell with Mesec h: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelt among theim, that be enemies vnto peace.

I labor for peace, but when I speake vnto them thereof: thei make theim to battail.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Blessed Lorde, whiche hast caused all holy scriptures to be witten for our learnyng: Graunt vs that we maie in such wise heare theim, reade, marke, learne, and inwardly digest theim, that by pacience and comfort of thy holy worde wee maie embrace and euer holde faste, the blessed hope of euerlastyng life, whiche thou hast geuen vs in our sauio: Iesus Chylte.

The Epistle.

whatsoever

Whatsoeuer thynges are written afore tyme, thei are Roma. XV.
 written for our learnyng, that wee through pacience
 and comfort of the scriptures, might haue hope. The
 God of pacience and consolacion, graunt you to be like min-
 ded one towards another, after the ensample of Christe
 Iesu: That ye all agreyng together, maie with one mouth
 praise God the father of our Lorde Iesus Christ: wherfore
 receiue ye one another, as Christe receiued vs, to the praise
 of God. And this I saie, that Iesus Christe was a Minister
 of the Circumcision for the truthe of God, to confirme the
 promises made vnto the fathers: And that the Gentyles
 might praise God for his mercie, as it is written. For this
 cause I will praise thee among the Gentiles, and syng vnto
 thy name. And again he saieth: Reioyce ye Gentiles with
 his people. And again: Praise the Lorde all ye Gentyles,
 and laude hym all ye nations together. And againe Elaye
 saieth: There shalbee the roote of Jesse, and he that shall
 rise to reigne ouer the Gentiles: In hym shall the Gentiles
 truste. The God of hope fill you with all ioye, and peace in
 beleuyng, that ye maie bee riche in hope, through the power
 of the holy ghooste.

The Gospell.

Here shalbe signes in the Sunne and in the Moone, Luc. XXI.
 and in the Sterres: And in the yearth the people shal-
 bee at their wittes ende, through dispaire. The Sea
 and the water shall roare, and mennes hartes shall fayle
 them for feare, and for lookyng after those thynges whiche
 shall come on the yearth. For the powers of heauen shall
 moue. And then shall thei se the sone of man come in a cloude
 with power and greate glory. When these thynges beginne
 to come to passe, then looke vp, and lift vp your heddes, for
 your redemption draweth nye. And he shewed them a simi-
 litude: Beholde the figge tree, and all other Trees, when
 thei shoote furthe their buddes, ye see and knowe of youre
 awne selves, that Sommer is then nye at hande. So like-
 wise ye also (when ye se these thynges come to passe) be sure
 that the Kyngdome of GOD is nye. Merely I saie vnto
 you

You: this generacion shall not passe, till all bee fulfilled. Hea-
uen and yearch shall passe: but my wordes shall not passe.

The third Sundaie.

Cum inuocare
Psalm. iiii.



Hear me when I call, O God of my righteousness:
thou hast set me at libertie when I was in trouble,
haue mercie vpon me, and harken vnto my praier.
O ye sonnes of men, how long will ye blaspheme
myne honor: And haue suche pleasure in vanitie, and seke af-
ter lesyng.

Knowe this also, that the Lorde hath chosen to hymself
the man that is Godly: when I call vpon the Lorde, he will
heare me.

Stand in awe and synne not: Common with your awne
harte, and in your chambze, and be still.

Offre the Sacrifice of righteousness: and put your trust in
the Lorde.

There be many that will saie: who will thewe vs any good:
Lorde lift thou vp: the light of thy countenaunce vpon vs.

Thou hast put gladnesse in myne hart: sence the tyme that
their corne and wyne (and oyle) increased.

I will laye me doune in peace and take my rest: For it is
thou Lorde ouely, that makest me to dwell in safteie.

Glorie be to the father. &c. As it was in the. &c. Amen.

The collect.

Lorde, wee beseeche thee, geue eare to our praier, and by
thy gracious visitacion, lighten the darkenes of our hart,
by our Lorde Iesus Christ.

The Epistle.

i Cor. iiii.



Et men esteeme vs, as the Ministers of Christ, and
Stewardes of the secretes of God. Furthermore,
it is required of the Stewardes, that a manne bee
found faithfull: with me it is but a very smal thyng
that I should be iudged of you, either of mānes iudgement:
no I iudge not myne awne self, for I knowe nought by my
self, yet am I not thereby iustified. It is the Lorde that iud-
geth me. Therefore iudge nothyng before the tyme, vntill
the lorde come, whiche will lighten thynges that are hid in
darkenes,

darkenes, and open the counsailes of the heartes, and then
shall euery man haue prayse of God.

The Gospel.

When Iohn being in prisō heard the workes of Christ: Math. xi.
He sent two of his disciples, & said vnto him: art thou
he that shall come: or do we loke for another: Iesus
answered & sayd vnto the: Go, & shew Iohn, what ye haue
heard & sene. The blynd receyue their sight, the lame wal-
ke, the lepers are clēsed, & the deafe heare, the dead are ray-
sed vp, & the poore receyue the glad tidinges of the gospel, &
happy is he that is not offended by me. And as they depar-
ted, Iesus began to say vnto the people concernyng Iohn.
What went ye out into the wildernes to see: A rede that is
shaken with the winde: or what went ye out for to see: a
man clothed in softe rayment: beholde they that were softe
clothing, are in kinges houses. But what wēt ye out for to
see: a Prophet, verely I saye vnto you and more then a pro-
phet: For this is he of whom it is written, beholde, I send
my messenger before thy face, whiche shall prepare thy way
before thee.

The fourth sonday.



Ponder my wordes O Lorde: confidre my medi- Verba mea
auribus. Psal. 138.
tacion.

O herken thou vnto the voyce of my calling,
my king and my God: for vnto thee will I make
my prayer.

My voyce shalt thou heare betymes O lord: early in the
morning will I direct my prayer vnto thee, & will loke vp.

For thou art the god that hath no pleasure in wicked-
nes: neither shall any euil dwel with thee.

Such as be folishe shall not stande in thy syght: for thou
hatest all them that worke vanitie.

Thou shalt destroy them that speake leasing: the Lorde
will abhorre both the bloudthirsty, and deceyptful man.

But as for me I wyll come into thy house, euen vpon
the multitude of thy mercy: and in thy feare I will worship
towards thy holy temple.

Leade me O Lord, in thi righteousnes, because of mine enemies: make thy way plaine before my face.

For there is no faithfulness in his mouth: their inward partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them O God, let them perishe thorough their awne imaginations: cast them out in the multitude of their vngodlynnes, for they haue rebelled against thee.

And let all them that put their trust in the reioyce: they shall euer be geuing of thanks, because thou defendest them, they that loue thy name shall be ioyfull in the.

For thou lord wilt geue thy blessing vnto the righteous: and with thy fauorable kyndnes wilt thou defend hym, as with a shylde.

Glorie be to the father and to the sonne and to the .*ꝛc.*

As it was in the beginning and is now and euer. *ꝛc.*

The Collect.

Lorde rayse vp (we pray the) thy power, & come among vs, and with great myght succour vs, that where as through our sinnes and wickednes we be sore let & hindred, thy bountifull grace and mercy through the satisfaccion of thy sonne oure lord, may speedely deliuer vs: to whom with the & the holy ghost be honor & glory worlde without ende.

The Epistle.

Philip. iij.

Reioyce in the lord alway, and agayne I say reioyce.

R Let your softnes be known vnto all men: the lord is euen at hand. Be carefull for nothing: but in all praier and supplicac[i]o[n], let your petici[o]ns be manifest vnto God with geuing of thanks. And the peace of God (which passeth al vnderstanding) kepe your hartes and mindes through Christ Iesu.

The Gospel.

This

His is the recorde of Jhon: when the Jewes sent pri-^{ihon. 7.}
ests and Leuites from Iherusalē, to aske him: what
art thou: and he confessed and denyed not and sayed
playnly, I am not Christ. And they asked him: what then
art thou helyas: and he sayth: I am not. Art thou that
prophet: and he answered no. Then sayd they vnto hym:
what art thou, that wee may geue an answer vnto theim
that sent vs: what sayest thou of thy self: he sayd: I am the
boyce of a cryer in the wildernes: make straight the waye
of the lord, as sayd the Prophet Esai. And they which were
sent, were of the Pharises, & they asked him and sayed vnto
him: why baptisest thou then, if thou be not Christ, nor He-
lyas neither that Prophet: Jhon answered them, sayng:
I baptise with water, but there standeth one among you,
whome ye know not, he it is whiche though he came after
me, was before me, whose shoe latchet, I am not worthy to
vnlose. These thynges were done at Bethabara beyond
Iordane, where Jhon dyd baptise.

Proper Psalmes and lessons on Christmas day.

At Matyns.

Psal. xix.

The first lesson. Esai. vnto the ende.

Psal. xlv.

Psal. lxxv.

The second lesson. Math. i. vnto the ende.

At the first Communion.



Syng vnto the Lorde a newe song: for he hath<sup>Cantate dñc
Psal. xviij.</sup>
done marueilous thinges.

With his awne right hād and with his holy
arme: hath he gotten himse lfe the victory.

The lord declared his saluacion: his righteousnes hath
he openly shewed in the sight of the heathen.

He hath remembred his mercy & truth toward the house
of Israel: and al the endes of the world haue scene the sal-
uacion of our God.

Shewe your selues ioyfull vnto the Lorde al ye landes:
syng, reioyce and geue thankes.

Prayse the lord vpon the harpe: syng to the harpe with
a psalme of thankesgeuyng.

B. ij.

with

With trompettes also & Shawmes : O He we your selues
ioyfull before the Lorde the kyng.

Let the sea make a noyse and al that therin is : the roūd
worlde and they that dwel therin.

Let the fluddes clap their hādes, & let the hylles be ioy-
ful together before y lord, for he is come to iudge y yearth.

With righteousnes shall he iudge the worlde : and the
people with equitie.

Glozy be to the father and to the sonne : and to the. &c.

As it was in the beginning. &c. Amen.

The Collect.

GOD Whiche makest vs glad with the yerey remēbraū-
ce of the birth of thy only sonne Iesus Christ : graunt
that as we ioyfully receiue him for our redemer, so we may
With sure confidence beholde him when he shal come to be
our iudge, who lyueth and reigneth. &c.

The Epistle.

Tit. ij.

He grace of God that bringeth saluacion vnto al mē,
I hath appeared and teacheth vs that we should deny
vngodlines, and worldly lustes, and that we should
lyue soberly, and righteously & godly in this presēt worlde
loking for that blessed hope and appearing of the glozy of
y great God, & of oure sauour Iesu Christ, which gaue him
selfe for vs to redeme vs from all vnrighteousnes, and to
purge vs a peculiar people vnto him selfe, feruently geuen
vnto good workes. These thinges speake and exhorte, and
rebuke with all feruentes of cōmaundyng. Se that no mā
dispise thee.

The Gospel.

Luc. ii.

And it chaunſed in those dayes : that there went out
a commaundement from Augustus the Emperoz,
that all the worlde should be taxed. And this taxing
was the first, and executed whē Sirenius was lieutenant
in Siria. And euery man went into his owne citie to bee
taxed. And Ioseph also ascēded from Galile out of a citie
called Nazareth into Iury, vnto the citie of Dauid, which
is called Bethleem, Because he was of the house & image
of

of David to be taxed with mary his spoused wife, whiche was with chylde. And it fortuned that whyle they were there, her tyme was come that she should be deliuered. And she brought furth her first begotten sonne, & wrapped hym in swadeling clothes, and layde him in a maunger, because there was no rounge for them in the Inn. And there were in the same regio sheperdes watthyng and keping their flocke by night, And lo, the angel of the Lorde stode hard by them, and the bryghtnes of the lorde shone round about them and they were sore afrayde. And the angell said vnto them be not afrayde, For behold, I bryng you tydings of great ioy, that shal come to al people: for vnto you is borne this day in the citie of David a savior whiche is Christ the lorde. And take this for a signe: ye shal finde the chylde wrapped in swadling clothes, and layde in a maunger. And straight way there was with the angel a multitude of heauenly souldyers, praylyng God and sayyng: Glory to God on hye, and peace on the yearth, and vnto men a good wyll.

At the second Communion.



Lorde oure gouernour, howe excellent is thy name in all the worlde: thou that hast set thy glory aboute the heauens.

*Domine domi-
nus noster.
psal. viii.*

Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thyne enemies: that thou mightest kill the enemy and the auenger.

For I wil consider thy heauens, euen the workes of thy fingers: the Moone & the starres which thou hast ordeined.

What is man that thou art so mindeful of him: and the sonne of man that thou visitest him.

Thou madest him lower then the angels: to croune him with glory and worship.

Thou makest hym to haue dominion of the workes of thy handes: and thou hast put al thinges in subiection vnder his fete.

All shepe and oxen: yea, and the beastes of the felde.

The foules of the ayre, and the fishes of the sea, & what-

soeuer Walketh thorow the pathes of the seas.

O Lorde oure gouernour: how excellēt is thi name in al the world.

Glozy be to the father and to the sonne and to the. &c.

As it was in the beginnyng, is now and euer. &c.

The Collect.

A Lmightie God whiche hast geuen vs thy only begottē sonne to take oure nature vpo him, and this daye to be borne of a pure virgin: Graūt that we being regenerat and made thy chyldren by adoption and grace, may dayly be renewed by thy holy spirit, through the same oure Lord Iesus Christ who lyueth and reigneth. &c. Amen.

The Epistle.

Hebre. 1.

In times past diuersly & many wayes spake vnto the fathers by prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whom he hath made heyre of all thinges, by whō also he made the worlde Whiche (sonne) beyng the brightnes of his glorie, and the very ymage of his substance, rulyng all thinges with the worde of his powre, hath by his owne person purged oure synnes, & sitteth on the right hāde of the maiestye on high, being so muche more excellent then the Angels as he hath by inheritance obtained a more excellēt name then they. For vnto which of the angels sayd he at any tyme: Thou art my sonne, this daye haue I begotten thee: And againe, I wil be his father, and he shal be my sonne: And agayne, When he bringeth in the fyrst begottē sonne into the world. he saith: and let all the Angels of God worshyp hym. And vnto the Angels he saith: He maketh his angels spirites, and his mynisters, a flame of fyer. But vnto the sonne he saith, thy seate (**O** God) shal be for euer and euer The scepter of thy kyngdome is a right scepter. Thou hast loued righteousness and hated iniquitie: wherfore God euen thy God hath annoynted the with oyle of gladnes aboue thy felowes. And thou Lorde in the beginnyng hast layde the foundation

foundation of the yearth: and the heauens are the workes of thy handes. They shall perishe, but thou endurest: But they all shall waxe olde as doth a garment, and as a besture shalt thou chaunge them, and they shalbe chaunged. But thou art euen thesame, and thy yeres shall not fayle.

The Gospel.

In the beginnyng was the woorde and the woorde ^{thou.} was with God: and God was the woorde. The same was in the beginning with God. All thynges were made by it, & with out it was made nothing that was made. In it was life, and the life was the light of men, & the light shyneth in the darknes, and the darknes comprehended it not. There was set fro God a mā, whose name was Ion. The same came as a witnes, to beare witnes of the light, that all men through hym might beleue. He was not that light but was sent to beare witnes of the light. That light was the true light, whiche lighteth euery man that cometh into the world, he was in the world, and the world was made by him: and the world knewe hym not. He came among his owne, and his owne receyued him not. But as many as receiued him, to the gaue he power to be the sonnes of god, euen the that beleued on his name which wer borne, not of bloud, nor of the will of the fleshe, nor yet of the wyll of man: but of God. And the same woode became fleshy and dwelt among vs: and we sawe the glory of it as the glory of the onely begotten sonne of the father, full of grace and truth.

Proper Psalmes and lessons at Euen-song.

Psal. lxxxix. The first lesse. Esai. vii. God spake once againe to Ahas. &c. vnto the ende.

Psal. C. x. The second lesson. Tit. iii. The kyndnes and loue of our sa-
uioz. &c. vnto foliſhe questions.

Saint Stephins day.

At Mattyns.

The second lesson. Actes. vi. vii. Stephin full of faith and power (vnto): and when xl. yeres.

At the Communion.

B. iiii.

Why

Quid gloriaris
in malicia,
Ps. l. vij.



hy boastest thou thy selfe, thou tyrant: that thou canst do mischief.

Where as the goodnes of God: endureth yet dayly.

Thy tongue ymagineth wickednes: and with lies thou cuttest lyke a sharpe rasor.

Thou hast loued vngaciousnes more then goodnes: & to talke of lyes more then righteousnes.

Thou hast loued to speake al woordes that may do hurt O thou false tongue.

Therefore shal God destroy the for euer, he shal take thee and plucke the out of thy dwelling: and roote the out of the land of the liuyng.

The righteous also shal see this and feare: and shal laugh hym to skorne.

Lo this is the man that toke not God for his strength: but trusted vnto the multitude of his riches, and strenghted hym selfe in his wickednes.

As for me I am lyke a grene Olyue tree in the house of God: my trust is in the tender mercy of God for euer & euer.

I wyl alwaye geue thankes vnto the for that thou hast done: & I wyl hope in thy name, for thy sainctes like it wel.

Glozy be to the father and to the. &c. As it was in the. &c.

The Collect.

Grant vs O lord to learne to loue oure enemies by the example of thy Martyr sainte Stephin, who prayed to the for his persecutoys, which lyuest and reignest. &c.

Then shal folowe a Collect of the Natiuite.

The Epistle.

Acc. vij.

And Steuen beyng full of the holy ghost looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Iesus standing on the right hande of God, and said, beholde, I se the heauens open, & the sonne of man standing on the right hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, & came vpon hym all a tonce, and cast hym out of the cite and stoned him. And the witnesses layde doune their clothes at a yong

a yong mannes fete whose name was Saul. And they stoned Stephen, calling on and saying: lord be Iesus, receaue my spirite. And he kneled doune and cryed with a loude voyce: lord laye not this sinne to their charge. And when he had thus spoken, he fell a slepe.

The Gospel.

Ehold, I send vnto you prophetes and wyse mē and Mat. xxiiij.
W Scribes, and some of them ye shal kyll and crucifye:
 and some of them shall ye saourge in youre Syna-
 goges and persecute thein from cytie to cytie: that vpon
 you may come all the righteous bloud whiche hath bene
 shed vpo the yearth, fro the bloud of righteous Abel vnto
 the bloud of zacharias the sonne of Barachias, whom ye
 slewe betwene the temple and the altare. Verely I saye
 vnto you, all these thinges shal come vpon this generatiō.
O Ierusalem, Ierusalem thou that kyllest the prophetes
 and stonest them which are sent vnto the: howe ofte would
 I haue gathered thy chyl dren together, euē as the hēne ga-
 thereth her chickens vnder her winges, and ye would not:
 Behold your house is left vnto you desolate. For I saye
 vnto you, ye shall not se me hence forth tyll that ye saye:
 Blessed is he that commeth in the name of the Lorde.

The seconde lesson at Euen song.

Act. viij. And when, xl. yerres were expired, there
 apared vnto Moyses), vnto. Stephyn full of
 the holy ghost. &c.

Saint Iohn Euangelistes daye.

At Matins.

The second lesson. Apoca. i. vnto the ende,

At the Communion.



In the lord put I my trust: how saye ye thē to my in domino cōs
 soule, that she shoulde flye as a bird to the hyll. f. do. Psal. xij.
 For lo, the vngodly bēd their bowe: and make
 ready their arrowes within the quier, that they
 may preuely shote at thein whiche are true of harte.

W. b.

For

For the foundaciōs wilbe cast doune: and what hath the ryghteous done?

The lord is in his holy temple: the Lordes seate is in heauen.

His eyes consider the poore and his eye liddes trieth the chyldren of men.

The Lord alloweth the righteous: but the vngodly, and him that deliteth in wickednes, doth his soule abhorre.

Upon the vngodly, he shall rayne snares, fyre & brimstō, storme and tempest: this shalbe their porcion to drinke.

For the righteous Lord, loueth righteousnes: his countenance wyl behold the thing that is iust.

Glorie be to the father, and to the sonne: and to the. &c.

As it was in the beginning, & is now & euer shalbe. &c.

The Collect.

Mercyfull Lorde, we beseeche the to cast thy bright beames of light vpon thy churche, that it beyng lyghtened by the doctryne of thy blessed Apottle and Euāgelist Ihon, may attayne to thy euerlastyng gyftes: Through Iesus Christ oure Lorde. Amen.

The Epistle.

i. Ihon. i

That which was from the beginning, which we haue hearde, whiche we haue sene with oure eyes, whiche we haue looked vpon and oure handes haue hādled of the worde of lyfe. And the lyfe appeared, and we haue sene and beare wiynes, and shewe vnto you that eternal lyfe whiche was with the father and appeared vnto vs. That whiche we haue sene and hearde, declare we vnto you, that ye also may haue felowshyp with vs and that oure felowshyp maye be with the father and his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioye may be ful. And this is the tidinges whiche we haue hard of hym and declare vnto you, that God is light, & in him is no darkenes at all. If we saye that we haue felowshyp with him and walke in darakenes, we lye & do not the truche. But and yf we walke in lyght euen as he is in light

light, then haue we felowshyp with hym and the blud of Iesus Christe his sonne clenseth vs from all synne. If we saye we haue no synne, we deceyue our selues, & the truthe is not in vs. If we knowlege our synnes, he is faithfull and iust to forgeue vs oure synnes, and to clense vs from al vnrightheousnes. If we say we haue not synned, we make him a lyer, and his worde is not in vs.

The Gospel.

Iesus said vnto Peter, folow thou me. Peter turned ^{thou, xxi.} about and saw the disciple whom Iesus loued folow-
 wing (which also leaned on his brest at Supper and said: lord which is he that betraie the) When Peter there-
 fore sawe him, he said to Iesus, lord what shall he here do:
 Iesus said vnto hym: yf I wil haue him to tary tyl I come,
 what is that to the: Folowe thou me. Then went this
 sayng abroad amōg the brethre, that that disciple shoulde
 not dye. Yet Iesus said not to him, he shall not dye: but yf
 I wyll that he tary tyll I come, what is that to the. The
 same disciple is he which testifyeth of these thinges & wrote
 these thinges: and we knowe that his testimonie is true.
 There are also many other thinges which Iesus dyd, the
 which if they shoulde be written euery one, I suppose the
 world could not conteigne the bookes y^e should be written.

At Euen song.

The second lesson. Apoc. xxi. vnto the ende,

The Innocentes daye.

At Mattins.

The fyrst lesson, Hiere. xxi. vnto. Moreouer I
 hard Effraim.



God, the heathē are come into thine inheritance: thy holy temple haue thy defyled, and made
 Jerusalem an heape of stones. Deus venerunt
gentes. Psal.
lxxix.

The dead bodies of thy seruantes haue they
 geuen to be meate vnto the foules of the ayre: and the fleshe
 of thy saintes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery syde
 of

of Iherusalem and there was no man to bury them.

We are become an open shame to oure enemyes: a very skorne and derision vnto theim that are round about vs.

Lord how long wilt thou be angry: Shall thy gelousye burne lyke fyre for euer.

Poure out thyne indignaciō vpon the heathen that haue not knowen the and vpon thy kingdomes that haue not called vpon thy name.

For they haue deuoured Iacob: & layed wast his dwelling place.

O remembre not oure olde synnes, but haue mercy vpon vs and that sone: for we are come to great misery.

Helpe vs (O God) of our saluacion, for the glory of thy name: O deliuer vs and be merciful vnto oure synnes for thy names sake.

wherefore do the heathen saye: Where is now their God.

O let the vengeance of thy seruantes blood that is shed: be openly shewed vpon the heathen in our sight.

O let the sorrowful sighing of the prisoners come before the: according to the greatnesse of thy power preserve thou those that are appointed to dye.

And as for the blasphemy (wherewith oure neyggbours haue blasphemed the:) reward thou theim O lord seuen fold into their bosome.

So we that be thy people and shepe of thy pasture shall geue thanks for euer: and will alwaye be shewing forth thy prayse from generacion to generacion.

Glorie be to the father and to the sonne and to the. &c.

As it was in the beginning, and is now and euer. &c.

The Collect.

Almighty God whose praise this daye, & yong innocents thy witneses hath confessed & shewed forth, not in speaking, but in dieng: mortyfye and kyll all vices in vs that in oure conuersaciō, oure lyfe may expresse thy faith whiche with our tongues we do confesse, through Iesus Christ oure Lord. Amen.

The Epistle.

Looked and lo, a lambe stode on the mount Sion, & ^{Apoc. xliij.}
I With hym an hundreth and, xliij. thousand haupng
 his name and his fathers name witten in their for-
 heades. And **I** heard a voice from heauen, as the sound of
 many waters, and as the voice of a great thunder. And **I**
 hearde the voyce of harpers harping with their harpes.
 And they song as it were a new song before the seate & be-
 fore the .iiii. beastes and the elders, and no man coulde lear-
 ne the song but the. Exliiii. thousand, which were redeemed
 from the ycarth. These are they whiche were not defyled
 with women, for they are virgins. These folowe the lābe
 whether soeuer he goeth, these were redeemed from men be-
 ynge the fyist frutes vnto God and to the lambe, & in their
 mouthes was founde no guyle: for they are without spot
 before the throne of God.

The Gospel.

He angel of the lord appeared to Ioseph in a slepe, ^{Mat. ii.}
I sayng aryle and take the childe and his mother and
 flye into egypt, & be thou there tyl **I** bring the worde.
 For it wil come to passe, that Herode shal seke the chylde to
 destroye him. So when he a wooke, he toke the chylde and
 his mother by night and departed into Egypt & was there
 vnto the death of Herode, that it might be fulfilled whiche
 was spoken of the lord by the prophete sayng: out of Egypt
 haue **I** called my sonne. Then Herode when he sawe that
 he was mocked of the wyse men, he was exceeding wroth, &
 sent forth men of warre, and slewe all the chyl dren that
 were in Bethleem and in al the coastes (as many as were
 ii. yere old or vnder) according to the tyme which he had
 diligently knowen out of the wyse men. Then was fulfyl-
 led that which was spokē by the prophet Jeremy, where as
 he sayd: in Rama was there a voyce hearde, lamentacion,
 wepyng and great mourning: Rachel weping for her chyl-
 dren and would not be comforted, because they were not.

The Sunday after Christmas day.

Leu. iii. oculos.

Psal. Cxxi.



Wyll lyft by myne eyes vnto the hilles: fro whence commeth my helpe.

My helpe commeth euē from the lord: which hath made heauen and yearth.

He wil not suffre thy foote to be moued: & he that kepeth the, wyll not slepe.

Beholde, he that kepeth Israell: shall neither slumber nor slepe.

The lord himselfe is thy keeper: the lord is thy defence vpon thy right hande.

So that the sonne shall not burne the by daye: neyther the Moone by nyght.

The lord shall preserue the from all euell: ye, it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy comming in: from this tyme forth for euermore.

Glozy be to the father and to the sonne: and to the. &c.

As it was in the beginning is now and euer. &c.

The Collect.

A Almighty God Which hast geuen vs. &c. As vpon Christmas day.

The Epistle.

Gal. iij.

And I saye, that the heyre (as long as he is a chylde)

A differeth not from a seruaunt, though he be lord of all, but is vnder tutors and gouernours, vntyll the tyme that the father hath appoynted. Euen so wee also, when we wer childre wer in bondage vnder the ordinaunces of the world. But when the tyme was full come, God sent his sonne made of a woman, and made bond vnto the lawe to redeme theim whiche were bonde vnto the lawe: that we through election myght receaue the inheritaunce that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into our hartes, whiche cryeth Abba father. wherfore now we thou art not a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God thow we Chyrlt.

The Gospel.

The

His is the booke of the generaciō of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac, Isaac begat Jacob. Jacob begat Judas and his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Elrom: Elrom begat Aram: Aram begat Aminadab: Aminadab begat Naassō: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon of her that was the wyfe of Ury: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osiā: Osiā begat Joathan: Joathan begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jeconias and his brethren about the tyme that they were caried away to Babylon. And after they were brought to Babilon: Jeconias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eliazar: Eliazar begat Matthan: Matthan, begat Jacob: Jacob begat Ioseph the husband of Mary, of whom was borne Iesus, euē he that is called Christe. And so all the generations from Abraham to Dauid are. xiiij. generations. And from Dauid vnto the captiuite of Babilō are. xiii. generations. And from the captiuite of Babilon vnto Christ are. xiii. generations.

The birth of Iesus Christ was on this wise: when his mother Mary was maryed to Ioseph (before they came to dwell together) she was founde with chylde by the holy ghost. Then Ioseph her husoande because he was a righteous man, and would not put her to shame) was minded preuely to departe from her. But while he thus thought, beholde the Angel of the lorde appeared vnto him in slepe sayng: Ioseph thou sonne of Dauid, feare not to take vnto the Mary thi wife: for y^e which is cōceaued in her, cōmeth of y^e holy ghost. She shal bring forth a sōne, & thou shalt cal his name

name Iesus: for he shall saue his people from their sinnes.

All this was done that it might be fulfilled which was spoken of the lord by the prophet, saying: Behold a mayde shall be with chylde, and shall bring forth a sonne, and they shall call his name Emanuell, whiche yf a man interprete, is as muche to saye as God with vs. And Ioseph as sone as he awoke out of slepe, dyd as the Angell of the Lorde had bidden hym, and he tooke his wyfe vnto hym and knewe her not tyll she had brought forth her fyrst begotten sonne and called his name Iesus.

The circumcision of Christ.

At Mattyns.

The fyrst lesson Gene. xviij. vnto the ende.

The seconde lesson. Rom. ij. vnto the ende.

At the Communion.

Letatus sum.
Psal. Cxxij.



was glad, When they sayd vnto me: we wyll go into the house of the Lorde.

Oure fere shall stande in thy gates: O Ierusalem.

Ierusalem is buylde as a citie: that is at unitye in it self. For thether the tribes go by, euen the tribes of the lorde: to testifie vnto Israel, to geue thanks vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O praye for the peace of Ierusalem: they shall prosper that loue the.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren & copaniōs sakes: I wil wishe the prosperitee.

Yea because of the house of the Lorde oure God: I wil seeke to do the good.

Gloxy be to the father and to the, &c. As it was in the, &c.

The Collect.

Al

¶ The Collect.

A mighty God whiche madest thy blessed sonne to be circumcysed and obeyent to the lawe for man: graunt vs the true circumcision of thy spirit, that our hartes all our membres beyng mortefied from al worldly and carnall lustes, maye in all thynges obeye thy blessed Wylle through the same thy sonne Iesus Christ our Lorde.

¶ The Epistle.

Blessed is that man to whom the lorde Wylle not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the circumcision also, for we say that fayth was reconed to Abraham for righteousnes. Howe was it then reconed? When he was in the circumcision, or when he was in the vncircumcision, not in tyme of circumcision but when he was yet vncircumcised. And he receiued the sygne of circumcysion as a seale of the ryghteousnes of fayth, which he had yet beyng vncircumcised, that he should be the father of all them that beleue, though they be not circumcysed, that ryghteousnes myght be imputed to them also, and that he myght be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promes (that he should be heyre of the worlde) happened not to Abraham or to his seede through the lawe, but through the righteousnes of fayth. For yf they whiche are of the lawe be heyres, then is fayth but vayne, and the promes of none effect.

¶ The Gospell.

Luce. 2.



AND it fortuneth, as sone as the Angelles were gone awaye from the sheperdes in to heauen, they sayd one to another, let vs go now euen vnto Bethlem, & se this thing that we here say is happened which our lord hath shewed vnto vs. And they came with hast & found Mary & Ioseph & the Babe layed in a maunger. And when they had sene it they published abroad the sayng which was told them of that chylde. And al they that hard it wodered at those thynges which were

C. i.

told

¶ The Epiphany.

told the of the shepherdes, but Mary kept all those sayn-
ges & pondered the in her hart. And the sheperdes returned
praying and lauding god for al the thinges that thei had
heard & sene even as it was told vnto them. And when the
eyght day was come that the chyld should be circumcised,
his name was called Iesus which was named of the An-
gell before he was conceived in the wombe.

At Euen song.

The first lesson. Deut. x. And now Israell. vnto the ende.

The second lesson. Colossians. ij. vnto the ende.

¶ The Epiphany.

At Matins.

The fyrst Lesson. Clay. ix. vnto the ende.

The. ij. lesson. Luke. iij. And it fortunied, vnto the ende.

*Cantate
domino.
psa. lxxxv
vnto. p. vi.*



Syng vnto the lord a newe song: syng vnto the
lord all the whole yearth.

Syng vnto the lord, & prayse his name: be tel-
lyng of his saluacion from day to day.

Declare his honour vnto the heathen: and his wonders
vnto all people.

For the lord is great & cannot worthely be praysed: he
is more to be feared then all Goddes.

As for al the Gods of the heathen, thei be but ydolles: but
it is the lord that made the heauens.

Glozy and worshyp are before hym: power and honour
are in his sanctuary.

Ascribe vnto the lord (O ye kinredes of the people:) as-
cribe vnto the lord, worshyp and power.

Ascribe vnto the Lord, the honour due vnto his name
bryng presentes and come into his courtes.

O worshyp the Lord in the beauty of holynes: let the
whole earth stand in awe of him.

Tel it out among the heathen, that the lord is king: & that
it is he which hath made & round world so fast, & it cannot
be moued, & how that he shal iudge the people righteously.

Let the heauens reioyce & let the yearth be glad: let the
sea make a noyes and all that therein is.

Let

The Epiphany.

Let the felde be ioyfull and all that is in it: then shal all the trees of the wood reioyce before the lorde.

For he cometh, for he cometh to iudge the yearth: & with right consnes to iudge the world, & the people with his truth.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning is now and. &c.

The Collect.

O God which by the leading of a starre diddest manifest thy onely begotten sonne to the Gentyles. mercifully graunt that we which knowe the now by fayth may after this lyfe haue the fruition of thy glorious Godhead, through Christ our Lorde.

The Epistle.

In this cause I Paule am a prysoner of Jesus Ephe. iiii.
Christ for you heathen, if ye haue hard of the ministracion of the grace of God which is geuen me to you ward. For by reuelaciō shewed he the mystery vnto me, as I wrote afore in fewe wordes, wherby when ye reade ye may vnderstand my knowlege in the mystery of christ, which mystery in tymes passed was not opened vnto the sōnes of men as it is now declared vnto his holy apostles & prophetes by the spirit: & the Gētiles should be inherytors also & of the same body & partakers of his promes of christ by the meanes of the gospel wherof I am made a minister according to the gift of the grace of god which is geue vnto me after the working of his power. Vnto me the least al saintes is this grace geuen, that I should preache among the Gentiles the vnsearchable riches of christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the worlde hath been hyd in god which made althinges through Jesus Christ, to thintent that now vnto the rulers & powers in heauenly thinges might be knowen by the congregacion, the manifolde wisdom of god, according to the eternall purpose which he wrought in Christ Jesu our lorde, by whom we haue boldnes and entraunce with the confydence which is by the fayth of hym.

¶ The Gospell.

Math. ii.



When Iesus was borne in Bethlee a citie of Iu-
ry in the tyme of Herode the king. Behold there
came wise men from the East to Iherusalem say-
yng, Where is he that is borne kyng of Iewes?
For we haue sene his starre in the East, and are come to
worshyp hym. When Herode the kyng had harde these
thynges, he was troubled and all the cytie of Iherusalem
with hym. And when he had gathered all the chiefe prie-
stes and Scribes of the people together, he demaunded of
theim where Christ should be borne. And they sayde vnto
him, at Bethleem in Iury. For thus it is writtē by the pro-
phet. And thou Bethleem in the lande of Iury art not the
least among the Princes of Iuda, for out of the there shall
come vnto me the Capytayne that shall gouerne my peo-
ple Istraell. Then Herode (when he had pryncely called the
wyse men) he inquired of them dyligently what tyme the
starre appered, and he bad them go to Bethleem and saied,
go your way thether and searche diligently for the childe.
And when ye haue founde hym, bryng me worde agayne,
that I may come and worshyp hym also.

When they had harde the king they departed, and Lo,
the starre which they saue in the East, went before them,
tyll it came & stode ouer the place where in the child was.
When they saw the starre they were exceding glad & went
into the house, & found the child with Mary his mother, &
fell doune flat and worshipped him, and opened their trea-
sures and offred vnto hym gyftes: Golde, Frankynsence &
Myrr. And after they were warned of God in slepe (that
they should not go agayne to Herode) they returned into
their awne countrey another way.

At Euenlong.

The fyrst Lesson. Clap. xlix. vnto the ende.

The second lesson. Ihon. ij. After this he went doune
to Capernaum. vnto the ende.

The fyrst Sonday after the Epiphany.

How



How long wilt thou forget me O lord for euer:
how long wilt thou hide thy face from me.

Psalm. xlii.
domine.
Psalm. xlii.

How long shal I seke counseil in my soule,
and be so vexed in my hart: how long shal mine
enemies triumphe ouer me.

Consider and heare me O lord my God: lighten myne
eyes that I slepe not in death.

Least mine enemy say, I haue preuailed agaynst hym,
for if I be cast downe, they that trouble me wil reioyce at it.

But my trust is in thy mercy: and my harte is ioyfull in
thy saluacion.

I wyll syng of the Lord because he hath dealt so lo-
uyngly with me: (ye I wyll praysse the name of the Lord
the most hyghest).

Glorie be to the father. &c.

As it was in the. &c.

The Collect.

Lorde we beseeche the mercifully to receaue the pra-
yers of thy people which call vpon the, and graunt
that they maye both perceyue and knowe what thynges
they ought to do. And also haue grace and power fayth-
fully to fulfill the same.

The Epistle.



Beseeche you therfore brethzen, by the merciful-
nes of god, that ye make your bodies a quick sa-
crifice, holy & acceptable vnto god which is your
reasonable seruing of god, & fashion not your sel-
ues lyke vnto this world, but be ye chaunged in your sha-
pe by the renuyng of your minde that ye may proue what
thing that good and acceptable and perfect wil of god is.
For I say through the grace that vnto me geuen is, to e-
uery man among you, that no man stand high in his awn
conceite more then it becometh him to esteeme of him selfe,
but so iudge of hym self, that he be gentle and sobre, accor-
ding as god hath dealt to euery man the measure of faith,
for as we haue many membres in one body & al membres
haue not one office, so we being many are one body in christ
and euery man among your selues one anothers membres.

Rom. xii.

C. liij.

The

The Gospell.

Luke. ii.

The father and mother of Jesus, went to Hierusalem after the custom of the feast day. And when they had fulfilled the daies: as they returned home, the childe Jesus abode styll in Hierusalem, & his father and mother knew not of it, but they supposyng hym to haue bene in the company, came a daies Journey and sought hym among their kinsfolk and acquaintance. And when they found hym not they went back againe to Jerusalem and sought him. And it fortuned that after. iij. daies, they found hym in the temple sitting in the myddest of the doctores, hearing them and posing the. And all that hard him were astonied at his vnderstanding & answers.

And when they sawe hym, they meruailed, and his mother said vnto him. Sonne, why hast thou thus dealt with vs: Beholde thy father and I haue sought the, sorowynge. And he sayd vnto them, howe happened it that ye sought me: wist ye not that I must go about my fathers busines: And they vnderstood not that sayng which he speake vnto them. And he went doune with them and came to Nazareth, and was obedient vnto them, but his mother kept all these saynges together in her hart. And Jesus prospered in wisdom and age, and in fauour with god and men.

The second Sunday.

Expt in
Isa. lxvi.
psa. xlii.



The foole hath sayd in his heart: there is no God. They are corrupt and become abhomyable in theyr doynges: there is not one that dothe good (no not one).

The Lord loketh doune from heauen vpon thy chyl-
dren of men: to se if there were any that would vnder-
stande and seke after God.

But thei are all gone out of the way, thei are altogether be-
come abominable, there is none that doth good (no not one).

Their throte is an open sepulchre: with their tonges thei
haue deceiued, the poyson of Aspes is vnder their lippes.

Their mouth is full of cursyng and bitternes: their fete
are swyft to shed bloude.

Destruce

Destruction and unhappynes is in their waies, and the waye of peace haue they not knowen, there is no feare of God before their eyes.

Haue they no knowlege that they are all suche workers of mischeif, eatyng vpon my people as it were breade.

And call not vpon the lord, there were they brought in great feare (euen where no feare was) for God is in the generacion of the righteous.

As for you, ye haue made a mock at the counsaill of the poore, because he putteth his trust in the lord.

Who shal geue saluacion vnto Israel out of Sion/when the lord turneth the captiuite of his people, then shal Iacob reioyce and Israel be glad.

Glorie be to the father. &c. As it was in the. &c.

The Collect.

Almighty & euerlasting god, which dost gouerne all thinges in heuē & yearth, mercifully here & supplications of thy people, & graunt vs thy peace al & daies of our life.

The Epistle.



Syng that we haue diuerse giftes according to the grace that is geuen vnto vs. yf a man haue the gift of prophesy, let him haue it, that it be agreyng to the faith. Let him that hath an offyce wayte on his offyce. Let hym that teacheth, take hede to his doctrine. Let him that exhorteth geue attendaunce to his exhortacion. If any man geue, let him do it with synghenes. Let hym & ruleth, do it with diligence. If any man shew mercy let hym do it with cheerefulnes. Let loue be without dissimulacion. hate & which is euil and cleue vnto that which is good, be kynde one to another with brotherly loue. In geuyng honoure go one before another. Be not slothfull in the busynes whyche ye haue in hande. Be feruent in spryde. Apply youre selues to the tyme. Reioyce in hope: Be patient in trybulation. Contynue in prayer, destribute vnto the necessitie of the saintes. Be ready to harbour. Blesse theym whiche persecute you. Blesse I saye and curse not. Be merry with them

Rom. xlii

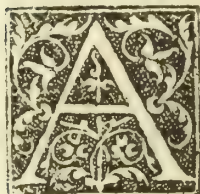
C.iii.

them

them that are merry, wepe With them that wepe, be of lyke affection one towarde another. Be not hye mynded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

John. ii.



And the thirde day Was there a mariage in Cana a cite of Galile, and the mother of Iesus was ther. And Iesus was called (and his disciples) vnto the mariage. And when the wyne fayled, the mother of Iesus said vnto him thei haue no wine. Iesus sayd vnto her: woman, what haue I to do with the, mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, do it. And ther wer standing there. vi. Waterpottes of stone after the maner of purifieng of the Iues, conteyning. ij. or. iij. fyrtyns a peece.

Iesus said vnto them, fill the waterpottes with water. And they fylled them vp to the brimme. And he sayd vnto them, drawe out now, and beare vnto the Gouvernoure of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wyne, and knew not whence it was (but the ministers which drawe the water knewe) he called the byrdgroom and sayd vnto him. Euery man at the beginning doth set forth good wyne and whē men be drounk, then that whiche is worssse, but thou hast kept the good wyne butyl now. This begynning of myracles dyd Iesus in Cana of Galile, and shewed his glorie, and his disciples beleued on hym.

¶ The thirde Sondag.

Domine
quis ha:
bitat it.
Psa. cv.



Dyd who shall dwel in thy tabernacle: who shall rest vpon thy holy hyll.

¶ Euen he that leadeth an vncorrupt lyfe & doth the thing which is right: & spekethe the truth frō his hart.

He that hath vsed no deceite in his tonge: nor done euill to his neighbour, & hath not flandered his neighbors.

He that setteth not by himselfe, but is lowly in his awne eyes: & maketh much of them that feare the lord.

He that sweareth vnto his neighbor and disappoynteth him not: though it were his awne hinderance.

He

he that hath not geuen his money vnto vsury: nor takē
reward agaynst the innocent.

Who so doth these thinges: shall neuer fall.

Glozy be to the father. &c. As it was in the &c.

The Collect.

Almighty and euerlastyng God, mercifully loke vs
pon our infirmities, and in al our daungers and ne
cessities, stretch forth thy right hande to helpe and deli
de vs through Christ our Lorde

The Epistle.

Be not wise in your owne opinions. Recompente to Rom. xlii.
no man euell for euell. Prouyde afore hand thynges
honest, not only before God, but also in the sight of al men.
If it be possible (as moch as is in you) lye peaceably with
all men. Dearly beloued, auenge not your selues, but ra
ther geue place vnto Wrath. For it is Written: vengeance
is mine, I wil reward saith the lord. Therefore if thine ene
my hunger, fete him, if he thurst geue him drinke. For in so
doing, thou shalt heape coales of fyre on his hed. Be not o
uercome of euell, but overcome euell with goodnes.

The Gospell.



When he was come doune from the mountain, Mar. xlii.
much people folowed him. And behold, there
came a Leper & worshipped him sayng: Mas
ter, if thou wilt thou canst make me cleane.
And Jesus put forth his hand & touched him
sayng, I wil be thou cleue, & immediatly his Leprosy was
cleded. And Jesus sayed vnto hym, tell no man, but go &
shew thy self to the priest & offre the gift (that Moyses co
mmanded to be offered) for a witnes vnto them. And when
Jesus was entred into Caparnaum, ther came vnto hym a
Centurio & belought him sayng: Master, my seruante lieth
at home lycke of the palsey, & is greuosity pained. And Je
sus sayd, when I come vnto him I wyll heale him. The
Centurio answered & sayd: Sir I am not worthy that
thou shouldest come vnder my rooffe, but speake the wor
de onely, and my seruante shalbe healed. For I also am a
man

man subiect to the auctoritie of another, and haue souldyours vnder me, and I saye to this man go, and he goeth, & to another man come, and he cometh, and to my seruaut do this, and he doth it. When Iesus heard these wordes, he meruayled and sayd to them that folowed hym: verely I say vnto you, I haue not found so great fayth in Irael. I say vnto you, that many shall come from the East & West & shall rest with Abraham, and Isaac, and Iacob in the kyngdom of heauen, but the chyl dren of the kyngdom shalbe cast out into vtter dercknes, there shalbe weping & gnashing of teth. And Iesus said vnto the Cēturion. Go thy way, and as thou beleuest, so be it vnto the, and his seruauunt was healed in the selfe same houre.

The. iiii. Sunday.

Quare
freinve
runt gen
tes ps. li.



Why do the heathen so furiously rage together: Why do the people imagyn a vayne thing.

The kinges of the yearth stand vp, and the rulers take counsaile together against the lord and agaynst his annoynted.

Let vs breake their bondes asunder: and cast away their coardes from vs.

He that dwelleth in heauen, shal laugh them to scorn: the lord shal haue them in derision.

Then shal he speake vnto them in his wrath: and bere them in his sore displeasure.

Yet haue I set my kyng: vpon my holy hill of Sion.

I wyll preache the law, wherof the lord hath said vnto me: thou art my sōne, this day haue I begotten the.

Desire of me, and I shal geue the the heathen for thine inheritance: and the vttermoste partes of the yearth for thy possession.

Thou shalt brouse them with a rod of yron: and breake them in peces lyke a potters vessell.

Be wyse now therfore O ye kynges: be learned ye that are iudges of the yearth.

Serue the Lorde in feare: and reioyce (vnto hym) with reuerence.

Kysse

Kysse thy sonne leaſt he be angry, and ſo ye periſhe from the right way: yf his Wrath be kindled (ye but a litle) bleſſed are all they that put their truſt in him.

Glozy be to the father. &c. As it was in &c. Amen.

The Collect.

O Do whiche knoweſt vs to be ſet in the middeſt of ſo many and great daungers, that for mannes frailtyes we cannot alwayes ſtande vpryghly: Graunt to vs the health of body and ſoule that all thoſe thinges which we ſuffre for ſynne, by thy helpe we may well paſſe and ouercome: through Chriſt our Lorde.

The Epiſtle.

Et euery ſoule ſubmit himſelf vnto the auctorite Rom vii
of the higher powers: for there is no power but of god. The powers that be, are ordained of god, who ſoeuer therfore reſiſteth power, reſiſteth the ordynance of god: But they that reſiſt, ſhal receiue to theſe ſelves dāpnaciō.

For rulers are not fearful to them that do good, but to theſe that do euill, wilt thou be without feare of the power: do wel then & ſo ſhalt thou be prayſed of theſe ſame: for he is the miniſter of god for thy wealth. But and if thou do that which is euill, then feare, for he beareth not the ſworde for nought, for he is the mynyſter of God, to take vengeance on them that doth euill, wherfore, ye muſt nedes obey, not only for feare of vengeance, but alſo becauſe of cōſcience and euen for this cauſe paye ye tribute, for they are Goddes miniſters ſeruing for the ſame purpoſe. Geue to euery mā therfore his due tie, tribute to whom tribute belongeth: cuſtome to whom cuſtome is due: feare to whom feare belongeth: honour to whom honour partayneth.

The Goſpell.

And whē he entred into a ſhip, his diſciples folowed Mac. vii
him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was couered with waues, but he was a ſleepe. And his diſciples came to hym and awoke hym ſaiyng, Maſter ſaue vs we periſhe. And he ſayd vnto theſe, why are ye fearful, O ye of litle fayth. Then he aroſe,
and

and rebuked the Wyndes. and the sea, and there folowed a great calme. But the ihe maruayled sayng, What maner of man is this, that both Wyndes and sea obey hym? And when he was come to the other side in the countrey of the Gergesites, ther met him. ij. possessed of devils which came out of the graues, and wer out of measure fierce, so that no man myght go by that way: And beholde they cryed out sayng. O Jesu thou sonne of GOD, what haue we to do with the, art thou come hether to torment vs before the ti me? And there was a good way of from them a heerde of S Wyne fedyng. So the devils besought hym sayng. If thou cast vs out, suffre vs to go into the heerde of S Wyne. And he sayd vnto them, go your wayes. Then went they out and departed into the herde of S Wyne. And behold the whole herde of S Wyne was caried hedlyng into the sea. & perished in the waters. Then they that kept them fled, and went their waies into the citie and tolde euery thing, and what had happened vnto the possessed of the deuyls. And behold, the whole citie came out to mete Jesus: and when they saue hym, they besought hym that he would depart out of theyr Coastes.

The. v. Sondag.

Exande,
at te deno
psal. pp.



The Lorde heare the in the day of trouble: the name of the god of Jacob defende the.

Sende the helpe from the Sanctuarie: and strength the out of Syon.

Remembre al thy offringes: & accept thy brent sacrifice.

Graunt the thy hartes desyre: and fulfyll all thy mynde.

We wil reioyce in thy saluacion, & triumph in thi name of the lord our god: the lord performe al thy petitions.

Now knowe I that the lord healepeth his annoynted & wil heare him from his holy heauen: euen with the wholsome strength of his right hande.

Some put thei trust in Chariotes, & some in horses: but we will remembre the name of our lord god.

They are brought doune and fallen: But we are rylen and stande vpryght.

Same

Save Lord and heare vs O kyng of heauen: When we call vpon the,

Glorie be to the father, & to the sonne: & to the holy ghost.

As it was in the beginning, is now and ever. &c. Amen.

The Collect.

IORD we beseeche the to kepe thy church & housholde continually in thy true religion. that they which do lene only vpon hope of thy heavenly grace may euermore be defended by thy mightie power, through christ our lord.

The Epistle.

QUET vpon you as the elect of God, tendre mercy kindnes, humblenes of mynde, mekenes, long sufferynge, forbearing one another, and forgēuing one another, if any man haue a querell against another: as christ forgāue you euen so do ye. Aboue al these thinges, put on loue, which is the bond of perfectnes. And the peace of god rule your hartes: to the which peace ye are called in one body: And se that ye be thankfull. Let the worde of christ dwell in you plentifully, with all wysdome. Teache and exhort your awne selues in psalmes & hymnes, and spirituall songes, syngyng with grace in your hartes to the lord. And whatsoeuer ye do, in worde or dede, do all in the name of the Lord Iesu, geuyng thanks to God the father by hym.

The Gospell.



The kyngdome of heauen is like vnto a man which sowed good seede in his felde: but while men slepte, his enemy came and sowed tares among the wheat. & went his way. But when the blade was sprong vp & had brought furth fruyte, the appeared & tares also. So his seruantes of the housholder came & said vnto him: Sir diddest thou sowe good seede in thi felde, frō whence the hath it tares. He said vnto the: the enuious man hath done this. The seruantes sayd vnto him: Wilt thou then that we go and weede them vp. But he sayd nay: least while ye gather vp the tares, ye plucke also the wheat with them, let both growe together vntyll the harvest: and

and in time of harvest I will say to the reapers gather ye first the tares and binde the together in sheaves to be burnt but gather the wheat into my barne.

CThe. vi. Sunday (if there be so many) shall haue the same Psalme, Collect, Epistle, and Gospel, that was upon the. v.

The Sunday, called Septuagesima.

Domini
regit. psa
ppili.



The Lorde is my shepard : therefore can I lacke nothyng.

He shall feede me in a grene pasture: and leade me furth beside the water of comfort.

He shall conuert my soule: & bring me furth in the pathes of righteousnes for his names sake.

Yea though I walke through the vayle of the shadow of death: I wil feare no euill, for thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before me agaynst them that trouble me: thou hast annoynted my head with oyle, and my cuppe shall be full.

But thy louyng kindnes and mercy shall folowe me all the dayes of my lyfe : and I wyll dwell in the house of the Lorde for euer.

Glozy be to the father, & to the sone: & to the holy ghost.

As it was in the beginnyng, is now and. &c. Amen,

CThe Collect.

O Lord, we beseeche the fauorably to heare the prayers of thy people, that we whiche are iustly punished for our offences, may be mercyfully delyuered by thy goodnes for the glozy of thy name, throughe Iesu Christ our sayoure who lyueth and reygne. &c.

CThe Epistle.

i. Cor. iv.



Perceiue ye not how that they which runne in a course, runne all, but one receiueth the rewarde. So runne that ye may obtain. Every man that proueth masteryes abstayneth from all thynges. And they do it to obtain a crowne that shall perishe, but we obtain an everlasting crowne. I therefore so rñe not as at an vncertain thing. So fight I, not as one that beatech the ayre, but I tame my body and bring it into subiection least

least by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

The Gospell.

The kyngdome of heauen is like vnto a man that is Mat. xx.
an housholder. Whiche went out early in the morn-
nyng to hire laborers into his vineyarde. And whē
the agrement was made with the labourers for a peny a
day he sent them into his vineyarde. And he went out a-
bout the thurd houre & saw other stādyng idle in the mar-
ket place and sayd vnto the. Go ye also into the vineyar-
de, & whatsoeuer is right, I will geue you. And they went
their way. Againe he went out about the. vi. and. ix. houre
and did likewise. And about the. xi. houre he went out and
found other standyng idle and sayd vnto them: Why stand
ye here all the day idle? They said vnto him, because no mā
hath hyred vs. He saith vnto the: Go ye also into the vine-
yarde, and whatsoeuer is right that shall ye receiue.

So, when euen was come, the Lorde of the vineyarde
sayd vnto his Steward: call the laborers & geue the their
hyre, beginning at the last vntyll the first. And when they
did come that came about. xi. houre, they receiued euery mā
a penny. But when the fyrst came also, they supposed that
they should haue receiued more, & they likewise receiued e-
uery man a peny. And when they had receiued it, they mur-
mured agaynst the good mā of the house, sayng, these last
haue wrought but one houre and thou hast made them es-
quall with vs which haue borne the burthen and heate of
the day. But he answered vnto one of them & said. Frende
I do the no wrong, diddest thou not agre with me, for a pe-
ny? Take that thine is, and go thy way. I will geue vnto
this last euen as vnto the. Is it not lawfull for me to do as
me lusteth with myne own goodes? Is thyne eye euill be-
cause I am good? So the last shalbe first, and the first shal
be last. For many be called, but fewe be chosen.

The Sonday called Sexagesima.

The

Domini
est terra
ps. ppsiii



The yearth is the lordes, and al that therein is: the
compasse of the world, & they that dwell therein.
For he hath founded it vpon the seas: and pre-
pared it vpon the fluddes.

Who shall ascende into the hill of the lord: or who shall
rise vp in his holy place.

Euen he that hath cleane handes and a pure harte: and
that hath not lyft vp his mynde vnto vanitie, nor sworne
to deceyue his neyghbour.

He shall receiue the blessing from the lord: and righte-
ousnes from the God of his saluacion.

This is the generacion of them that seke hym euen of
them that seke thy face, O Iacob.

Lyft vp your heades, O ye gates: & be ye lift vp ye euer-
lasting doores, and the kyng of glory shall come in.

Who is this king of glory: it is the lord, strong & mightie,
euen the lord mighty in battaile.

Lyft vp your heades (O ye gates): & be ye lift vp ye euer-
lasting doores, and the kyng of glory shall come in.

Who is this kyng of glory: euen the Lord of hostes, he
is the kyng of glory.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng. &c. Amen.

The Collect.

Inorde, God whiche seest that we put not our trust in
any thyng that ye do: mercifully graunt that by thy
power we may be defended against al aduersitie through
Jesus Christ our Lord.

The Epistle.

ii. Cor. vi

Ye suffre fooles gladly, seynge youre selues are wyse.
For ye suffre yf a man bryng you into bondage: yf a
man deuoure: yf a man take: yf a man exalte hym selfe: yf
a man smyte you on the face. I speake as concernyng re-
buke, as though we had bene weake in this behalte. How-
beit, wherin soeuer any man dare be bolde (I speake fo-
lyshely) I dare be bolde also. They are hebrues, euen so
am I. They are Israelites: Euen so am I. They are the
seed

seed of Abraham, euen so am I. Thei are the ministers of Christ (I speake as a foole) I am more: In labors more abundant: In stripes above measure: In prison more plentifully: in death oft: of the Iewes five times receiued I. xl. stripes saue one: Thise was I beaten with rodde: I was once stoned: I suffred thise shipwreke: Night & daie haue I ben in the depe sea. In iorneyng often: in perils of waters: in perils of robbers: in ieopardies of mine awne nation: in ieopardies among the heathē: in perils in the cite: in perils in wildernes: in perils in the sea: in perils emōg false brethren: in labor and trauail: in watchinges ofte: in hunger and thirst: in fastinges often: in cold and nakednes: besyde the thinges which outwardly happen vnto me. I am combered daily, & do care for al congregacions. Who is weake, and I am not weake: who is offended, and I burne not. If I must nedes boast, I wil boast of the thinges that cōcerne mine infirmities. The god & father of our lord Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

When muche people wer gathered together, and were Luc. vii.
 come to him out of al cities, he spake by a similitude.
 The sower went out to sow his seed: And as he sowed, some fell by the waie side, and it was trode doune, and the fowles of the aire deuoured it by. And some fell on stones, and assone as it was sprong vp, it withered awaie, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite an hundred fold. And as he said these thynges, he cried: he that hath eares to heare, let hym heare. And hys disciples asked hym, sayng: What maner of similitude is this? And he said, vnto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that whē thei se, thei should not see, and when thei heare, thei should not vnderstande. The parable is this: The seed is the woorde of God: those that are beside the waie, are thei that heare: then cometh the deuill, and taketh awaie the worde out of their hartes.

lest thei should beleue and be sauēd. Thei on the stones, are thei whiche when thei heare, receiue the worde wyth ioye, and these haue no rootes, whiche for a while beleue, and in tyme of temptacion go a waie. And that whiche fell among thornes, are thei which when thei haue hard, go furth, and are choked with cares and riches, and voluptuous liuyng, and bring furth no fruit. That which fel in the good ground are thei whiche with a pure and good hart heare the word and kepe it, and byng furth fruit through patience.

The Sondaie called Quinquagesima.

iudica me dñe.
psal. xxvi

BE thou my Iudge, O Lorde, for I haue walked innocently: My trust hath been also in the Lorde, therefore shall I not fall.

Examine me, O Lorde, and proue me: trie oute my raines and my harte.

For thy louyng kindnes is before myne eyes: And I wyl walke in thy truche.

I haue not dwelt with vain persons: neither wil I haue felosshyp with the deceiptfull.

I haue hated the congregation of the wicked: And wyl not syt among the vngodly.

I wyl walke in innocencie, O Lorde: And so wyl I go to thyne auter.

That I maie heare the voice of thankesgeuyng: And tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thyne honor dwelleth.

O Shut not vp my soule with the sinners: nor my life with the bloudthirsty.

In whose handes is wyckednes: and their right hand is full of giftes.

But as for me I wil walke innocently: O Lord deliuer me, and be mercyfull vnto me.

My foote standeth right: I wyl praise the Lorde in the congregacions.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c. Amen.

The

The Collect.

O Lord which dooest teache vs, that all our doynges without charitie are nothyng worthe: sende thy holy ghoſte, and poure in our hartes that moſte excellent gyfte of charitie, the very bond of peace and all vertues, without the which, whoſoeuer liueth is compted dead before thee: Graunt this, for thy onely ſonne Jeſus Chriſtes ſake.

The Epiſtle.

Though I ſpeake wyth toungeſ of men and of An- i. Cor. XIII.
gels, and haue no loue, I am euē as ſounding braſſe,
or as a tinklyng Cimball. And though I could Pro-
phesy, and vnderſtand all ſecretes, & all knowlege: yea, if I
haue al faith, ſo that I could moue moūtaines out of their
places, and yet haue no loue, I am nothing. And though I
beſtowe all my goodes to feede the poore, & though I gaue
my body euen that I burned, & yet haue no loue, it profiteth
me nothing. Loue ſuffreth long, and is courteous: loue en-
uieth not: loue doeth not frowardly, ſwelleth not, dealeth
not diſhoneſtly, ſeketh not her awne, is not prouoked to an-
ger, thynketh none euill, reioyleth not in iniquitie. But re-
ioyleth in the truth, ſuffreth all thinges, beleueth all thyn-
ges, hopeth all thinges, endureth all thynges. Though
that propheliſyng faile, either tongues ceaſe, or knowlege
vanish a waie, yet loue falleth neuer a waie. For our know-
lege is vnperfect, & our propheliſyng is vnperfect: but when
that which is perfecte is come, then that which is vnper-
fect ſhalbe doen a waie. When I was a child, I ſpake as a
child: I vnderſtood as a child: I imagined as a childe. But
aſſone as I was a mā, I put a waie childiſhnes. Now we
ſe in a glaſſe, euen in a darke ſpeakyng: but then ſhall we ſe
face to face. Now I knowe vnperfectly: But then ſhall I
knowe euen as I am known. Now abideth faythe, hope,
and loue, euen theſe three: but the chief of theſe is loue.

The Goſpel.

Jeſus toke vnto him the twelue, and ſaid vnto them: Luc. XVIII.
Behold, we go by to Hieruſalem, and all ſhalbe fulfil-
led, that are written by the prophetes, of the ſonne of
D.ij. man

man. For he shalbe deliuered vnto the Gentils, and shalbe mocked and dispitefully intreated and spitted on. And whē thei haue scourged him, thei will put him to death, & the.iii. daie he shal rise again. And thei vnderstoode none of these thinges. And this sayng was hid from thē, so that thei perceiued not the thinges whiche were spoken. And it came to passe, that as he was come nye vnto Hierico, a certain blind man sate by the hye waie syde, beggyng. And when he hard the people passe by, he asked what it meant. And they saied vnto him, that Iesus of Nazareth passed by. And he cried, sayng: Iesu thou sonne of David, haue mercy on me. And thei whiche went before rebuked hym, that he should holde his peace. But he cried so muche the more: thou sōne of David haue mercy on me. And Iesus stode still & commaunded him to be brought vnto hym. And when he was come nere he asked him sayng: what wilt thou that I do vnto thee? & he said: lord, that I maie receiue my sight. And Iesus said vnto him: receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, & folowed hym praisynge god. And al y people, whē thei saw it, gaue praise vnto god.

The firste daie of Lent commonly called Ashwedne daie.

Dñe ne psa.vi.



Lord, rebuke me not in thine indignacion: neither chasten me in thy displeasure.

Haue mercy vpon me, O lord, for I am weak: O Lord heale me, for my bones are vexed.

My soule also is sore troubled: but Lord how long wilt thou punishe me?

Turne thee, O Lord, and deliuer my soule: O haue me for thy mercies sake.

For in death no manne remembreth thee: And who will geue thee thanks in the pyt?

I am wery of my groning, every night washe I my bed: And water my couche with teares.

My beantie is gone for very trouble: And worne awaie because of all myne enemies.

Awaie fro me all ye that wooke vanitie: For the Lord hath

hath hard the voice of my wepyng.

The Lorde hath harde my petition: the Lorde wyll receiue my prayer.

All myne enemies shalbe confounded and sore vexed: thei shalbe turned backe, and put to shame sodainly.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

The Collect.

A Almighty and euerlasting God, which hatest nothyng that thou hast made, and doest forgeue the synnes of all them that be penitent: Create and make in vs newe and contrite hartes, that we worthely lamentyng our synnes, and knowlegyng our wretchednes, maie obteyne of thee, the God of all mercie, perfecte remission and forgouenesse, through Iesus Christ.

The Epistle.

Turne you vnto me wyth all your hartes, wyth fasting, wepyng, and mournyng: rent your hartes, and not your clothes. Turne you vnto the lorde your god for he is gracious & mercifull, long sufferyng, and of great compassion, & redy to pardon wickednes: Then (no doubt) he also shal turne and forgeue: and after his chastening he shall let your increase remain, for meate and drinke offeringes vnto the lorde your God. Blowe out with the trompet in Sion, proclaime a fasting, call the congregacion, & gather the people together: warne the congregatio, gather the elders, bryng the childezen and sucklynges together. Let the bridgroom go furth of his chambze, & the bride out of her closet. Let the priestes serue the lord, betwene the porche & the aulter, wepyng & sayyng: be fauorable, O lorde, be fauorable vnto thy people: let not thyne heritage be brought to suche confusio, lest the heathen be lordes therof, wherfore should thei saie among the heathen: where is nowe their God?

The Gospel.

When ye fast, be not sad as the hypocrites are, for they disfigure their faces, that it mie appere vnto men, how that they fast. Verely I saie vnto you, they haue their

their reward. But thou, when thou fastest, annoynt thyne head, and washe thy face, that it appeare not vnto men howe that thou fastest, but vnto my father whiche is in secrete: and thy father whiche seeth in secrete, shall rewarde thee openly. Laye not vp for your selues treasure vpon yearth, where the rust and mothe doth corrupt, and where theues breake through and steale. But laie vp for you treasures in heauē, where neither rust nor mothe doth corrupt and where theues doo not breake through nor steale. For where your treasure is, there wyll your hartes be also.

The first Sondaie in Lent.

Beati quorum.
Psalm. XXXII



Blessed is he, whose vnrightheousnes is forgiven: And whose synne is couered.

Blessed is the man, vnto whom the lord impu- teth no sinne: and in whose spirit ther is no guile.

For while I helde my tounge: My bones consumed a- waie, through my daily complainyng.

For thy hand is heuie vpon me both daie and night: and my moysture is lyke the drought in Somer.

I wyl knowlege my synne vnto thee: and myne vnrigh- teousnes haue I not hyd.

I saied, I will confesse my synnes vnto the Lorde: And so thou forgauest the wickednes of my synne.

For this shall every one that is Godly, make hys prayer vnto thee, in a tyme when thou maiest be founde: but in the great water floudes, thei shall not come nye hym.

Thou art a place to hyde me in: thou shalt preserue me from trouble: thou shalt compasse me aboute wyth songes of deliuerance.

I will informe thee and teache thee in the waie wherein thou shalt go: and I wyll guyde thee with myne iye.

Be not ye lyke horse and mule, whiche haue no vnder- standyng: whose mouthes must be holden with bit and bri- dle, lest thei fall vpon thee.

Great plagues remain for the vngodly: but whoso putteth his trust in the lorde, mercie embraceth him on euery syde.

Be glad, O ye righteous, and reioyce in the Lorde: And
be

be ioyfull all ye that are true of harté.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

O Lorde, which for our sake diddest fast fortie daies and fortie nyghtes: Gene vs grace to vse suche abstinence, that our fleshe beeyng subdued to the spirite, we maie euer obey thy godly motions, in righteousness and true holines, to thy honoz and glozy, whiche liuest and reignest. &c.

The Epistle.

E as helpers exhort you, that ye receiue not the grace i Cor. VI.

W of God in vain. For he saith: I haue hearde thee in a tyme accepted. And in the daie of saluacion haue I succoured thee. Behold, now is that accepted time: behold now is that daie of saluacion. Let vs gene none occasion of euell, that in our office be found no faute, but in all thynges let vs behaue our selves as the ministers of God: in muche patience, in afflictions, in necessities, in anguishes, in stryppes, in prisonmentes, in stryfes, in labors, in watchynges, in fastynges, in purenes, in knowlege, in long sufferynge, in kyndnes, in the holy ghost, in loue vnfaigned, in the worde of truthe, in the power of God: By the armour of righteousness of the right hande and on the left: by honoz and dishonoz: by euil report and good report: as deceiuers, and yet true: as vnknown, and yet known: as dyng, and behold wee lyue: as chastened and not killed: as sorowynge and yet alway mery: as poore and yet make many riche: as hauing nothyng, and yet possessyng all thynges.

The Gospell.

When was Iesus led a waile of the spirite into wylder- Math. III.

I nesse, to bee tempted of the deuill. And when he had fasted fortie daies and fourtie nightes, he was at the last an hungered. And when the tempter came to hym, he saied: If thou be the sonne of God, commaunde that these stones be made bread. But he answered and said: it is written, mā shal not liue by bread onely, but by euery word that

D. iiii.

procedeth

procedeth out of the mouth of God. Then the deuill taketh hym vp into the holy Citie, and setteth hym on a pinacle of the temple, and saith vnto him: if thou be the sonne of God, cast thy self doune hedlong. For it is writtē: he shal geue his Angels charge ouer thee, and wyth their handes they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto hym: it is written again: Thou shalt not tempt the Lorde thy God. Agayne, the Deuill taketh hym vp into an excedyng high Mountaigne, and shewed hym all the Kyngdomes of the worlde, and the glory of them, and saith vnto hym: All these wyll I geue thee, if thou wylt fall doune and worshyp me. Then saith Iesus vnto hym: Auoyde Sathan, for it is wyrtten: Thou shalt worship the lorde thy God, and him onely shalt thou serue. Then the deuill leaueth hym, and behold the Angels came and ministered vnto hym.

The second Sondaie.

Deprofundis.
Psalm. CXXX



Out of the depe haue I called vnto thee, O lorde:
Lorde heare my voyce.

Oh let thyne eares consyder well: the voice of
my complaint.

If thou Lorde wilt bee extreme to marke what is doene
amisse: Oh Lorde, who maie abide it:

For ther is mercy with' thee: therfore shalt thou be feared.

I loke for the Lorde, my soule doth waite for him: In his
worde is my trust.

My soule flyeth vnto the lorde, before the mornyng wat-
che: I saie before the mornyng watche.

O Israel trust in the Lorde, for with the Lorde there is
mercie: And with hym is plenteous redemption.

And he shall redeme Israel: from all hys synnes.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c. Amen.

The Collect.

A Lmighty God, which doest se that we haue no power
of our selves, to help our selves: kepe thou vs bothe out-
wardly in our bodies, and inwardly in our soules, that we
maie

maie be defended from al aduersities, whiche maie happen to the body, and from all euill thoghtes whiche maie assault and hurte the soule: through Iesus Christ. &c.

The Epistle.

We beseeche you brethren, & exhort you by the lord Ie-^{ssiii.}
sus, that ye increase more and more, euen as ye haue
receiued of vs, how ye ought to walke and to please
God. For ye knowe what commaundementes we gaue you
by our Lorde Iesu Christ. For this is the will of God, euen
your holines, that ye should abstain from fornicacion, and
that euery one of you should knowe how to kepe his vessel
in holines and honor, and not in the lust of concupiscence as
doo the heathen, whiche knowe not God: that no man op-
presse and defraud his brother in bargaining: because that
the lord is the auenger of all suche thinges, as we told you
before, & testified. For God hath not called vs vnto vncle-
nes, but vnto holines. He therefore, y despiseth, despiseth not
man, but God, whiche hath sent his holy spirit among you.

The Gospel.

Jesus went thence, and departed into the coastes of ^{Mat. XV.}
Tyre and Sidon: And behold, a woman of Canaan
(whiche came oute of the same coastes) cryed vnto
hym, sayng: Haue mercie on me, O Lorde thou sonne of
Dauid: My daughter is piteously vexed with a deuill. But
he answered her nothyng at all. And hys Disciples came
and besought hym, sayng: Sende her awaie, for she cryeth
after vs. But he answered, and saied: I am not sent, but
to the lost shepe of the house of Israel. Then came she and
worshipped hym, sayng: lord help me. He answered and
said: it is not mete to take the childrens bread, and cast it to
dogges. She answered and sayd: truth lord, for the Dog-
ges eate of the crommes, whyche fall from their Masters
table. Then Iesus answered, and said vnto her: O womā,
great is thy faith, be it vnto thee, euen as thou wylt. And
her daughter was made whole euen at the same tyme.

The third Sondaie.

D. b.

Gene



Give sentence wyth me (O God) and defende my
cause against the vngodly people: Oh deliuer me
from the deceitful and wicked man.

For thou art the god of my strength, why hast
thou put me frō thee? And why goo I so heauely, while the
enemie oppresseth me?

Oh, send out thy light and thy truth, that thei maie lead
me: And bring me vnto thy holy hyll, and to thy dwelling.

And that I maie go vnto the altare of God, euen vnto
the God of my ioye and gladnes: And vpon the harpe wyll
I geue thanks vnto thee (O God) my God.

Why art thou so heauy (O my soule:) and why art thou
so disquieted wythin me.

I put thy trust in God: For I wil yet geue him thanks
whiche is the helpe of my countenaunce and my God.

Glozy be to the father, and to the sonne: and to the. &c.

As it was in the begynnyng, is now. &c. Amen.

The Collect.

WE beseeche thee almightie God, loke vpon the hartie de-
sires of thy humble seruauntes: and stretch furthe the
ryght hande of thy maiestie, to be our defence against al our
enemies: through Iesus Christ our Lorde.

The Epistle.

Eph. v

Ey you the folowers of God as dere children, & walke
in loue, euen as Christ loued vs, and gaue himself for
vs an offering and a sacrifice of a swete savor to god
As for fornicacion and all vnclēnes or coueteousnesse, let it
not bee once named among you, as it becommeth saintes:
or filthinesse, or foolishe talkyng, or iestyng, whiche are not
comely, but rather geuyng of thanks. For this ye knowe,
that no whoremonger, eiher vncleane person, or coueteous
persone (whiche is a worshipper of images) hath any inheri-
taunce in the kyngdom of Christ and of god. Let no man
deceiue you with vaine wordes. For because of such thinges
cometh the wrath of god vpon the children of disobedience.
Be not ye therfore companions of thē. Ye wer sometyme
darcknes, but now are ye light in the lord: walke as childre
of

of light, for the fruite of the spirit consisteth in all goodnes, and righteousnes, and truthe. Accept that Whiche is pleasyng vnto the lorde, and haue no feloshypp wyth the vnfrutefull workes of darkenes, but rather retuke them. For it is a shame euen to name those thynges, which are doen of them in secrete: but all thynges whē thei are brought furth by the light are manifest. For what soeuer is manifest, the same is light: wherefore he saith: awake thou that sleepest, and stande vp from death, and Christ shall geue thee light.

The Gospel.

Jesus was castyng out a deuill that was dome. And Luc. XI.

I when he had cast out the deuill, the dome spake, and the people wondred. But some of them saied: he casteth out deuilles through Belzebub the chief of the deuils. And other tempted him and required of hym a sygne from heauen. But he knowing their thoughtes, said vnto them: Euery kyngdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuided against hymselfe, how shall his kyngdom endure? Because ye saie that I cast out deuilles through Belzebub: If I by the helpe of Belzebub cast out deuilles, by whose help do your children caste them oute? Therefore shall thei bee your iudges. But if I wyth the finger of God caste out deuils, no doubt the kyngdom of God is come vpon you. Whē a strong man armed watcheth his house, the thynges that he possesseth are in peace. But When a stronger then he cometh vpon hym, and ouercommeth hym, he taketh from him all hys harnes (wherein he trusted) and deuiddeth hys goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abroad. Whē the vncleane spirit is gone out of a man, he walketh through drie places sekynge rest. And when he fyndeth none, he saith: I wyl returne again into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goth he and taketh to him vii. other spirites worse then hymself and thei entre in and dwell there. And the ende of that mā is worse then the begynnyng. And it fortuneth that as he

spake

spake these thinges, a certain woman of the cōpaignie lifte
by her voice, and said vnto him: happie is the wombe that
bare thee, & the pappes which gaue thee sucke. But he said:
yea, happie are thei that heare the worde of God & kepe it.

¶ The.iiii. Sondaie.

Deus noster.
Psalm. XLVI



God is our hope and strength: a very present help
in trouble.

Therefore Will we not feare, though the earth
be moued: And though the hilles bee caried into
the middest of the Sea.

Though the waters therof rage and swell: And though
the mountaignes shake at the tempest of the same.

The riuers of the floud therof shall make glad the citie of
God: the holy place of the tabernacle of the moste highest.

God is in the middest of her, therefore shall she not be re-
moued: God shall helpe her, and that right early.

The heathen make muche a do, and the kyngdomes are
moued: but God hath shewed his voice, and the yerth shall
melt awaie.

The Lorde of hostes is wyth vs: the God of Jacob is
our refuge.

Come hether, and beholde the woorkes of the Lorde:
what destruction he hath brought vpon the yearth.

He maketh warres to cease in all the world: he breaketh
the bowe, and knappeth the speare in sunder, and burneth
the Chariotes in the fire.

Be styl then, and know that I am God: I wilbe exalted
among the heathen, and I wilbe exalted in the yearth.

The Lorde of hostes is with vs, the god of Jacob is our
desire.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c. Amen.

The Collect.

O Raunt wee beseeche thee almightie God, that wee
whiche for our euill dedes are worthely punished: by
the cōfort of thy grace maie mercifully be releued, through
our Lorde Iesus Christ.

The

The Epistle.

Tell me ye that desire to be vnder the lawe) do ye not Gala. iiii.
 I heare of the lawe: For it is written that Abraham had
 two sonnes, the one by a bond mayde, the other by a
 fre woman. Yea, and he whiche was borne of the bond wo-
 man, was borne after the fleshe: But he which was borne
 of the fre woman, was borne by promes: Whiche thynges
 are spokē by an allegory. For these are two testamētes, the
 one from the mount Sina, which gendreth vnto bondage,
 whiche is Agar: for mount Sina is Agar in Arabia, & bor-
 deth vpon the citie, whiche is now called Hierusalem, and
 is in bondage with her children. But Hierusalem, which is
 aboue, is free, whiche is the mother of vs all. For it is writ-
 ten: reioyce thou bare that bearest no child: en: breake furth
 and cry, thou that trauailest not: For the desolate hath ma-
 ny mo children then she whiche hath an husband. Brethren,
 we are after Isaac the children of promes. But as then, he
 that was borne after the fleshe, persecuted hym that was
 borne after the spirit: euen so is it now. Nevertheless, what
 saith the scripture: Put awaye the bonde woman and her
 sonne. For the sonne of the bond woman, shal not be heire
 with the sonne of the fre woman: So then brethren, we are
 not children of the bond woman, but of the fre woman.

The Gospell.

Jesus departed ouer the sea of Galile, whiche is the Ihon vi.
 sea of Tiberias, and a great multitude folowed hym
 because they saw his miracles, whiche he did on them
 that wer diseased. And Jesus went vp into a mountaigne,
 and there he sate with his disciples. And Easter, a feast of
 the Jewes was nye. When Jesus then lift vp his yres, and
 came a greate compaignie come vnto hym, he sayed vnto
 Philip: Whence shall we buye breade that these maie eat:
 This he saied to proue hym: for he hymself knewe what he
 would doo. Philip answered hym. Two hundred peny
 worth of bread are not sufficient for them, that euery man
 maie take a litle. One of hys disciples (Andrew, Symon
 Peters brother) saith vnto hym: There is a lad here which
 hath

hath. v. barley loues and. ii. fishes: but what are thei among so many? And Jesus said: make the people syt doune. Ther was muche grasse in the place: so the men sat doune, in nombre about. v. M. And Jesus toke the bread, and whē he had geuen thankes, he gaue to the disciples, and the disciples to them that wer set doune: and likewise of the fishes as much as thei would. When thei had eaten ynough, he saied vnto his disciples: gather vp the broken meat which remaineth, that nothyng be lost. And thei gathered it together and filled twelue basacttes with the broken meat, of the fiue barley loues: which broken meate remaigned vnto them that had eaten. Then those mē (when thei had seen the miracle that Jesus dyd) sayed: Thys is of a truthe the same Propete that should come into the worlde.

The. v. Sondaie.

Deus in nomine
psalm. liij.



Aue me (O god) for thy names sake: and auenge me in thy strength.

Hearc my prayer (O God:) And harken vnto the wordes of my mouth.

For straungers are risen vp against me: And tyrauntes (whiche haue not God before their eyes) seke after my soule.

Behold, God is my helper: the Lorde is with them that bphold my soule.

He shall reward euill vnto myne enemies: destroye thou them in thy truthe.

An offeryng of a free hart wyl I geue the, and praise thy name (O Lorde:) because it is so comfortable.

For he hath deliuered me out of al my trouble: and mine eye hath seen hys desire vpon myne enemies.

Glorie be to the father, and to the sonne: and to the. &c.

As it was in the begynnyng, and is now. &c. Amen.

The Collect.

We beseeche thee almightie God, mercifully to loke vpon thy people: that by thy greate goodnesse, thei maie bee gouerned and preserued euermore, bothe in body and soule: through Jesus Christ our Lorde.

The Epistle.

Christ

Christ beyng an high Priest of good thinges to come, Hebre. IX.
Came by a greater and a more perfect tabernacle, not
 made with hādes, that is to saie, not of this buildyng
 neither by the blood of goates and calues, but by his awne
 blood he entred in once into the holy place, and found eter-
 nal redemption. For if the blood of oxen and of goates, and
 the ashes of a yong kowe, when it was sprinkled, purifieth
 the vncleane, as touchyng the purifyng of the fleshe: how
 muche more shall the blood of Christ (whiche through the
 eternall spirit, offered hymself without spot to God) purge
 your conscience frō ded workes, for to serue the liuyng god:
 And for this cause he is the mediator of the new testament
 that through death, which chaūsed for the redēpciō of those
 trasgressions that wer vnder the first testamēt, thei which
 are called, might receiue the promes of eternal inheritaūce

The Gospel.

Whiche of you can rebuke me of synne. If I saie the Iohn. VIII.
What truthe, why doo ye not beleue me? He that is of God
 heareth Goddes wordes, ye therfore heare them not
 because ye are not of God. Then aunswered the Jewes,
 and saied vnto him: Saie we not well that thou art a Sa-
 maritan and hast the deuill: Jesus aunswered: I haue not
 the deuill, but I honor my father, and ye haue dishonored
 me. I seke not myne awne praise: There is one that seketh
 and iudgeth. Verely: verely, I saie vnto you: if a man kepe
 my sayng, he shall neuer see death. Then saied the Jewes
 vnto him: now knowe we that thou hast the deuill. Abraham
 is ded, and the prophetes, and thou saiest: if a man kepe my
 sayng, he shall neuer tast of death. Art thou greater then
 our father Abraham. whiche is dedde: And the Prophetes
 are ded: whom makeh thou thy self: Jesus aunswered: if I
 honor my self, myne honor is nothing. It is my father that
 honoreth me, whiche ye saie is your God, & yet ye haue not
 knowen him: but I know him: and if I saie I knowe hym
 not, I shal bee a lier, lyke vnto you. But I knowe him and
 kepe his sayng. Your father Abraham was glad to see my
 daie: and he sawe it & reioysed. Then saied the Jewes vnto
 hym

hym. Thou art not yet. l. yere old, and hast thou seen Abrahā: Jesus said vnto them: Verely, verely, I say vnto you Ere Abrahā was borne, I am. Then toke thei hy stones to cast at him: but Jesus hid himself, & went out of the temple

The Sondaie next before Easter.

Exaudi deus.
Psalm. lxi.



Hear my cripyn, o god: geue eare vnto my praier. From the endes of the yearth wyll I call vnto thee: when my hart is in heuiness.

O set me vp vpon the Rocke that is hygher then I: For thou hast be n my hope, and a strong tower for me against the enemy.

I will dwell in the tabernacle for euer: and my trust shal be vnder the coueryng of thy wynges.

For thou, O Lorde, hast hard my desires: and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the King a long lyfe: that his yeres maie endure throughout all generacion.

He shall dwell before God for euer: O prepare thy louyng mercy and faithfulness, that thei maie preserue hym.

So will I alwaie syng praise vnto thy name: That I maie daily performe my bowes.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyn. &c.

The Collect.

A mighty and everlasting God, which of thy tender loue toward mā, hast sent our sauio: Jesus Christ, to take vpo him our flesh, & to suffre death vpon the crosse, that all mankynd should folowe the example of his greete humilitie: mercifully graunte, that wee bothe folowe the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lorde.

The Epistle.

Philip. ii.

Et the same mind be in you, that was also in Christe Iesu: which whē he was in the shape of god, thought it no robbery to be equall with God: neuerthelesse he made himself of no reputaciō, takyng on hym the shape of a seruaunt, & became like vnto men, and was founde in his apparell

apparell, as a man, he humbled him selfe and became obedient to the death, euen the death of the crosse. Wherefore, God hath also exalted him on high, and geuen him a name whiche is aboue all names: that in the name of Iesus euery knee should bowe, both of thinges in heauen & thinges in yearch, and thinges vnder the yearch, and that all tongues should confesse that Iesus Christ is the Lorde vnto the praise of God the father. The Gospell.

Math xxvi.

And it came to passe, when Iesus had finished all these saynges, he said vnto his disciples: ye knowe that after two daies shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chief priestes, and the Scribes and the Elders of the people vnto the palace of the hie priest (whiche was called Caiphas) and helde a counsayll that they might take Iesus by subteltye, and kyll him. But they said: not on the holy daie, least ther be an vproare among the people.

When Iesus was in Bethany in the house of Simo the Leper, there came vnto hym a woman hauing an Alaba-ster bore of precious oyntment, and powred it on his head, as he sat at the bourde. But when his disciples sawe it they had indignacion, sayng: whereto serueth this wast? This ointment might haue been well solde & geuen to the poore. When Iesus vnderstod that, he said vnto them: why trouble ye the womā? For she hath wrought a good worke vpon me. For ye haue the poore alwaies with you: but me ye shal not haue alwaies. And in that she hath cast this oyntment on my body, she did it to bury me. Verely I saie vnto you: whersoener this Gospell shalbe preached in all the worlde, there shall also this that she hath done be told for a memoriall of her. Then one of the twelue (whiche was called Judas Iscarioth) went vnto the chiefe priestes and said vnto them, what wyll ye geue me, and I wyll delyuer hym vnto you: And they appointed vnto hym xxx. pieces of Syluer. And from that tyme furth he sought oportunitie to betraye him. The first day of swete bread, the disciples came to Iesus, sayng to him, Where wilt thou that we prepare for the

to eate the Pasleouer: And he said: Go into the citie, to such a man, and saie vnto hym, the master saith, my tyme is at hand. I will kepe my Easter by the With my disciples. And the disciples did as Iesus had appointed them, and they made ready the Pasleouer. When the euen was come, he sate doune with the. xii. And as they did eate, he saied: Verely I saie vnto you, that one of you shall betray me. And they were exceeding sorowfull and began euery one of them to saie vnto hym, Lorde, is it I: He aunswered and said, he that dippeth his hande With me in the dishe, the same shall betray me. The sonne of man truely goeth as it is written of hym: but woo vnto that man, by whom the sonne of mā is betrayed. It had been good for that man if he had not been borne. Then Judas whiche betrayed hym aunswered and saied: Master, is it I: He said vnto hym, thou hast said. And when they were eating Iesus toke bread, & when he had geuen thākes, he brake it and gaue it to the disciples, & saied: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it them, sayng: Drinke ye al of this: For this is my bloud (whiche is of the new Testamēt) that is shed for many for the remission of synnes. But I say vnto you, I wyll not drinke hencefurth of this fruite of the vyne tree, vntyll that daie when I shal drinke it new with you in my fathers kyngdome. And when they had saied grace, they went out vnto mount Oliuete. Then saied Iesus vnto them: All ye shalbe offended because of me this night. For it is written, I wil smite the shepherde & the shepe of the flocke shalbe scatered abroad: but after I am risen againe, I wil go before you into Galilee. Peter aunswered and saied vnto him: though all men be offended because of the, yet wyll I not be offended. Iesus saied vnto hym: Verely I say vnto thee, that in this same night before the cocke crow, thou shalt deny me thryse. Peter saied vnto him, yea, though I should die with the, yet wyll I not denye the: like wise also said all the disciples. Then came Iesus with them vnto a farme place, (which is called Gethsemane) and saied vnto the disciples: Sit ye here, while I go & praeie yonder

der. And he toke With him Peter and the two sonnes of zebede, and began to Ware sorowfull and heauy. Then saied Iesus vnto them. My soule is heauy euen vnto the death: Tary ye here and Wathe with me. And he went a litle farther & fell flat on his face, & praied, sayng: O my father if it be possible, let this cup passe from me: neuerthelesse, not as I Will, but as thou Wilt. And he came vnto the disciples & found the a slepe, & saied vnto Peter, What, could ye not Wathe With me one houre: wathe & praie, that ye entre not into temptaciō: the spirit is willing, but the flesh is weake. he went away once again & praied sayng: O my father, if this cup may not passe away from me except I drinke of it, thy Wil be fulfilled: & he came & found the a slepe again, for their iyes Were heauy. And he left them & went again and praied the third tyme, sayng the same wordes. Then cometh he to his disciples, and saied vnto them. Slepe on now & take your rest. Behold the houre is at hand, & the sonne of mā is betrayed into the handes of synners. Kysse let vs be going, behold he is at hād that doth betray me. While he yet spake: lo, Judas one of the nombre of the. xii. came, and With him a great multitude With swordes and stauess sent from the chief priestes and elders of the people. But he that betrayed him gaue them a token sayng, whomsoeuer I kysse, the same is he, hold him fast. And furth With he came to Iesus, & saied, haile Master and kyssed him. And Iesus saied vnto him frend, Wherfore art thou come? Then came they & layd handes on Iesus, and toke hym. And behold one of them which Were With Iesus stretched out his hand & drewe his worde and stroke a seruaunt of the hie priest, and smote of his eare. Then saied Iesus vnto him, put vp thy worde into the sheath, for all they that take the worde shall perishe With the worde. Thinkest thou that I cannot now praie to my father, and he shall geue me euen now more then. xii. legions of Angels: But how then shall the scriptures be fulfilled: For thus must it be. In that same houre saied Iesus to the multitude: ye bee come out as it Were to a thefe With swordes and stauess, for to take me. I sate dayly With

you teaching in the temple, and ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsooke him, & fled. And they toke Iesus and led him to Caiphas the hie priest Where the scribes & the elders were assembled. But Peter followed him a far of vnto the hie priestes palace: & went in and sate with the seruantes to see thende. The chiefe priestes and elders & all the counsaill sought false witnessse against Iesus (for to put him to death) but found none, yea when many false witnessses came yet found they none. At the last came two false witnessses, & said: This fellow said, I am able to destroye the temple of God: and to builde it againe in thre daies. And the chief priest arose & said vnto him, answerest thou nothing: why do these beare witness against thee? But Iesus helde his peace. And the chief priest answered & said vnto him. I charge the by the living God that thou tel vs, whether thou be Christ the sonne of God. Iesus said vnto him thou hast said. Nevertheless I say vnto you, herafter shall ye se the sonne of man sitting on the right hand of power, and coming in the cloudes of the skye. Then the high priest rent his clothes sayng: he hath spoken blasphemy: what neede we of any more witnessses? Behold now ye haue heard his blasphemy: What think ye? They answered & said he is worthy to die. Then did they spit in his face, & buffeted him with fildes. And other smote him on the face with the palme of their handes, sayng: tell vs thou Christ, who is he that smote the? Peter sate without in the palace, and a damosell came to hym sayng: thou also wast with Iesus of Galilee: but he denied before them all, sayng: I wote not what thou saiest. When he was gone out into the porche, another wiche sawe him & said vnto them that were there. This fellow was also with Iesus of Nazareth. And againe he denied with an othe sayng: I do not knowe the man. After a while came vnto hym they that stood by and said vnto Peter: surely thou art euen one of them, for thy speche becometh thee. Then began he to curse & to sweare that he knewe not the man. And immediatly the cocke crewe. And

Peter

Peter remembred the word of Iesu whiche saied vnto him: before the cocke crowe, thou shalt deny me thrise: & he went out and wept bitterly. When the morning was come, al the chief priestes & the elders of the people held a counsaile against Iesus to put him to death & brought him bound, & deliuered him vnto Pontius Pilate the deputy. Then Judas (which had betrayed him) seying that he was cōdemned, repented himself, and brought againe the .xxx. plates of siluer to the chief priestes & elders, sayng: I haue synned betrayng the innocent blood. And thei said, What is that to vs: se thou to that. And he cast doune the syluer plates in the temple and departed, and wēt and hanged himself. And the chief priest toke the siluer plates & said: It is not lawfull for to put the into the threasure, because it is the price of blood. And they toke counsaile and bought with them a potters felde to bury straungers in. Wherefore the felde is called Haceldema, that is, the felde of blood, vntill this daie. Then was fulfilled that which was spokē by Ieremie the prophet, sayng: and they toke thirty siluer plates, the price of him that was valued, whom they bought of the chyldre of Israell, and gaue them for the potters feld, as the lord appointed me. Iesus rode before the deputie, and the deputie asked hym sayng: Art thou the kyng of the Iues? Iesus saied vnto him thou saiest. And when he was accused of the chief priestes and elders he answered nothing. Then saied Pilate vnto hym: hearest thou not how many witnesses thei lay against the. And he answered him to neuer a worde: insomuch that the deputie marueiled greatly. At that feast the deputie was wont to deliuer vnto the people a prisoner, whō thei would desire, he had then a notable prisoner called Barrabas. Therefore, when they were gathered to gether, Pilate said, whether will ye that I geue lose vnto pou Barrabas, or Iesus whiche is called Christ? For he knew that for enuie they had deliuered him. When he was set down to geue iudgemēt his wife sent vnto him, sayng: haue thou nothing to do with that iust mā, for I haue suffered many thinges this day in my slepe because of hi. But the chief priestes & elders

perswaded the people that they should aske Barrabas and destroy Jesus. The deputy answered & said vnto the: Whether of the twaine will ye that I let lose vnto you: they said Barrabas. Pilate said vnto the what shal I do then with Jesus whiche is called Christ: They all said vnto hym, let hym be crucified. The deputie said what euill hath he done: But they cried the more, sayng: let him be crucified. When Pilate sawe that he could preuaile nothing, but that more busines was made, he toke water & washed his hādes before the people sayng: I am innocent of the bloud of this iust persone, ye shall se. Then answered al the people & said: his bloud be on vs & on our childrē. Then let he Barrabas lose vnto the, & skourged Jesus & deliuered him to be crucified. Then the souldiers of the deputie toke Jesus into the common hall, & gathered vnto him all the cōpany: & they striped him, & put on him a purple robe, & platted a crown of thornes, & put it vpon his head, & a rede in his right hande, & bowed the kne before him, & mocked him sayng: haile king of the Iues: & when they had spit vpon him, they toke the rede & smote him on the head. And after that they had mocked him they toke the robe of him again, & put his a xone raiment on him & led him away to crucifie him. And as they came out they found a mā of Tiren (named Simon) him they cōpelled to beare his crosse. And they came vnto y place whiche is called Golgatha, that is to saie (a place of ded mēs sculles) & gaue him vinegre to drinke mingled with gal. And when he had tasted therof, he would not drinke. When they had crucified him, they parted his garmētes, & did cast lottes: y it might be fulfilled which was spokē by the prophet: They parted my garmētes amōg the & vpon my vesture did they cast lottes. And they sate & watched him there, & set vp ouer his head the cause of his death writte: this is Jesus the kīg of the Iues. Then were ther. ii. theues crucified with him, one on the right hand, & another on the left. They that passed by, reuiled hym wagging their heades and sayng: thou that destroyedst the temple of God, and dyddest buylde it in thre daies saue thy selfe. If thou bee the sonne of G D
come

come doune from the crosse: likewise also the high priestes mocking him with the Scribes and Elders, said, he saued other, himself he cannot saue. If he be the king of Israel, let him now come doune from the crosse & we wil beleue him: He trusted in God let hym deliuer him now, if he will haue him, for he saied: I am the sonne of God. The theues also whiche were crucified with hym call thesame in his tette. From the sixt houre was their darkenesse ouer all the land vntill the ninth houre. And about the ninth houre, Jesus cried with a loude voice sayng: Ely, Ely, lama labathanay, that is to say: My God, my God, why hast thou forsake me: Some of them that stode there when they heard that, said: This man calleth for helias. And straight way one of the ranne and toke a sponge, and when he had filled it full of vineger, he put it on a rede and gaue hym to drinke. Other saied let be, let vs se whether helias will come and delyuer hym. Jesus, when he had cried again with a loude voice, yelded vnto the ghoost. And behold, the bayle of the temple did rent in two partes from the top to the botome, & the yearth did quake, and the stones rent, and graues dyd open, and many bodies of sanctes whiche slepte arose and went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many.

When the Centurio & thei that were with him watchig Jesus, saw the yearth quake & those thinges whiche happened, they feared greatly sayng: Truly, this was the sonne of God. And many womē were there (beholding him a farr of) whiche folowed Jesus from Galilee, ministring vnto him: Among which was Mary Magdalene, and Mary the mother of James, & Ioses, & the mother of zebedes childre.

Monday before Easter.

The Epistle.

What is he this, that cometh fro Edom with red clothes of Bosra: (which is so costly clothe) & cometh in so mightely with al his strenght: I am he that teacheth righteousnes & am of powre to helpe. Wherefore the is thy clothing red, & thy rayment like his that treadeth in

Esie. lxiij.

E. iij.

the

the wyne presse: I haue troden the presse my self alone, and of all people there is not one with me. Thus wyll I treade downe mine enemies in my wrath and set my fete vpon them in myne indignacion. And their bloude shall bespryng my clothes, and so wyll I staine all my raiment. For the daie of vengeance is assigned in my hart, and the yere when my people shalbe deliuered is come. I looked about me, & there was no man to shewe me any helpe. I marueyled that no man helde me vp. Then I helde me by mine owne arme, & mye feruentnes susteined me. And thus wil I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the yearth wyll I lay their strength.

I Wyll declare the goodnes of the lord, yea, & the praise of the Lorde for all that he hath geuen vs, for the greate good that he had done for Israell: Whiche he hath geuen them of his owne fauour, and according to the multitude of his louing kyndnes. For he said: these no doubte are my people & no shunning children and so he was there sauiour in their troubles, he was also troubled with them, and the Angell that went furth from his presence deliuered them. Of very loue and kindnes that he had vnto them, he redeemed them. He hath borne them and caried the vpon ever sence the world began: But after they prouoked him to wrath & vexed his holy minde, he was their enemy & fought against them him selfe. Yet remembered Israel the old tyme of Moses and his people, sayng: Where is he that brought the from the water of the sea, with them that feede his shepe? Where is he that hath geuen his holy spirit among the? He led the by the right hand of Moses with his glorious arme: deuiding the water before them (wherby he gat him selfe an euerlasting name) he led them in the depe as an horse is led in the plaine, that they should not stūble, as a tame beast goeth in the feld: and the breath geuen of God, geueth hym rest.

Thus (O God) hast thou led thy people to make thy self a glorious name with all. Loke downe then from heauen, and behold the dwelling place of thy sanctuary & thy glory. Now is it that thy gealousy, thy strength, the multitude of thy

thy mercies and thy louing kyndnes wil not be entreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israell acquainted with vs: But thou Lorde art our father and redemer, & thy name is euerlasting. O Lorde, wherfore hast thou led vs oute of thy waye: Wherfore hast thou hardned oure hartes that we feare the not: We at one with vs again for thy seruantes sake, and for the generation, of thyne heritage. Thy people haue had but a tittle of thy Sanctuary in possession, for oure enemies haue troden doune the holy place. And we were thyne from the beginning when thou wast not their Lorde, for they haue not called vpon thy name.

The Gospell.

After two daies was Easter, and the daies of *Mat. xliij.* **A** bread. And the hie priestes & the Scribes sought how thei might take him by craft & put him to death. But thei said: not in the feast day, least any busines arise among the people. And when he was in Bethany in the house of Simon the leper: euē as he sat at meat, there came a womā hauing an Alabaster boxe of oyntment called Narde, that was pure & costly: & she brake the boxe and powred it vpon his hed. And there were some that were not content with in themselves, and said what neded this wast of oyntmēt: for it might haue been solde for more then ccc. pence, & haue been geuen vnto the poore. And they grudged against her. And Iesus said let her alone, why trouble ye her: she hath done a good worke on me: For ye haue poore with you alwaies. And whensoever ye will, ye may do them good, but me haue you not alwaies. She hath done that she could, she came also e hand to anoynt my body to the buryng. Verely, I saie vnto you: whersoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done shalbe reherled in remembraunce of her.

And Judas Iscarioth one of the. xii. went away vnto the hie priestes to betraye him vnto them. When they hard that, they were glad, and promysed that they would geue hym money. And he sought how he might conueniently

betraie hym. And the fyrst daie of swete bread, (When they
 offered Pasleouer) his disciples saied vnto him: Where wilt
 thou that we go & prepare that thou maiest eat the Pasleo-
 uer? And he sent furth two of his disciples and saied vnto
 them, go ye into the citie, and ther shall mete you a mā bea-
 ryng a pitcher of water, folowe him. And whethersoeuer
 he goeth in, saie ye vnto the good man of the house, the ma-
 ster saith, where is the best chamber, where I shal eat
 Pasleouer with my disciples? And he wil shew you a great
 parlour paved & prepared: there make ready for vs. And his
 disciples went furth & came into the citie, & found as he had
 said vnto them: & thei made ready the pasleouer. And whē
 it was now euentide, he came with the. xii. And as they sat
 at bourde & did eat, Iesus said, verely I saie vnto you, one
 of you (that eateth with me) shall betraie me. And they be-
 gan to be loy, and to saie to hym: one by one, is it I? And
 another said is it I: he aunswered & said vnto the: it is one
 of the twelue, even he that dippeth with me in the platter.
 The sonne of man truely goeth as it is wrytten of hym, but
 wo to that man by whom the sonne of mā is betraied: good
 were it for that man if he had neuer been borne. And as thei
 did eat, Iesus toke breade, & when he had geuen thankes
 he brake it, & gaue it to them & saied: Take, eate, this is my
 body. And he toke the cup, & when he had geuen thankes, he
 toke it to them, & they all dranke of it. And he saied vnto
 them: This is my blood of the newe Testament whiche is
 shed for many. Verely I say vnto you, I wil drinke nomore
 of the fruite of the vyne vntill that daie that I drynke it
 newe in the kyngdome of God. And when they had saied
 grace, thei went out to the moūt Oliuet. And Iesus saith
 vnto them: all ye shalbe offended because of me this night.
 For it is writtē, I wil smite the shepheard & the shepe shalbe
 skatered: But after that I am rysen again, I will go into
 Galile before you. Peter saied vnto him: & though all mē be
 offended, yet will not I. And Iesus saith vnto him: verely,
 I say vnto the, that this daie euen in this night, before the
 cocke crow twice, thou shalt deny me. iii. times. But he spa-
 ke more

more vehemently, no if I should die with the, I will not deny the. Lyke wise also said they all. And they came into a place whiche was named Gethsemany, & he said to his disciples sit ye here while I go aside and praye. And he taketh with him Peter and James and John, and began to waxe abashed, & to be in an agony and saied vnto them. My soule is heauy, euen vnto the death, tary ye here & watche. And he went furth a litle & fell downe flat on the ground, & prayed: That if it were possible, the houre might passe fro him. And he said Abba father, all thinges are possible vnto the, take away this cup from me: neuerthelesse, not that I wil but that thou wilt be doen. And he came & found them sleeping & saith to Peter, Simo sleepest thou: Couldst thou not watche one houre? Watche ye & pray lest ye entre into temptation, the spirit truly is ready, but the flesh is weake. And againe he went aside & prayed, & spake the same wordes. And he returned & found them a slepe again, for their eyes were heauy, neither wist they what to aunswere hym. And he came the thirde time, & saied vnto the: Sleepe henceforth and take your ease, it is enough, the houre is come, behold the sonne of man is betrayed into the hande of sinners: rise vp, let vs go, lo, he that betrayeth me is at hand. And immediatly while he yet spake cometh Judas (whiche was one of the twelue) & with hym a great nombre of people with swordes and staves, fro the hie priestes and scribes and elders. And he that betrayed him, had geuen them a general token sayng whosoeuer I do kisse, the same is he: take him and leade him away warily. And as sone as he was come, he goeth strait way to him and saith vnto hym: Master, Master, and kissed hym: And they layed their handes on him and toke hym. And one of them that stode by, drew out a sword, and smote a seruant of the hie priestes, and cut of his eare. And Jesus answered and saied vnto them: ye become out as vnto a thefe, with swordes and staves for to take me. I was daily with you in the temple teaching, and ye toke me not: but these thynges come to passe, that the Scriptures should be fulfilled. And they all forsoke hym and ran away. And there folowed
hym

him a certain yong man clothed in linnen vpon the bare, & the yong men caught him, and he left his linnen garment and fled from them naked. And they led Iesus away to the hiest priest of all, and with him came all the hie priestes and the elders & the Scribes. And Peter folowed hym a great waie of (euen tyll he was come into the palace of the hygh priest) & he sat with the seruautes, & warmed himself at the fire. And the hie priestes and all the counsaill sought for witnes against Iesus, to put him to death, and found none, for many bare false witnes against him, but their witnesses agreed not together. And there arose certain & brought false witnes against him, sayng: we hard him saie, I will destroye this temple that is made with handes, & within thre daies I will builde another made without handes: But yet their witnesses agreed not together. And the hie priest stood vpon among them & asked Iesus sayng: answerest thou nothing: how is it that these beare witnesse against thee: But he held his peace, & answered nothing. Again the hie priest asked hym & saied vnto him: art thou Christ the sonne of the blessed: And Iesus said I am. And ye shal se the sonne of man sitting on the right hand of power, & comming in the cloudes of heaue. Then the high priest rent his clothes and saied: what neede we any further of witnesses: ye haue hard blasphemy, what thinke ye: And thei all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fistes, & to say vnto hym: arede, and the seruauntes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hiest priest, & when she saw Peter warming himselfe, she looked on him & saied, wast not thou also with Iesus of Nazareth: And he denied, sayng: I know hi not, neither wote I what thou saiest. And he wet out into the porche, & the cock krew. And a damosel (when she sawe him) bega again to saie to them that stode by, this is one of the. And he denied it again. And anone after they that stode by saied again vnto Peter, surely, thou art one of them, for thou art of Galile, & thy speche agreeth thereto.

But

But he began to curse and to sweare sayng: I knowe not this man of whom ye speake. And againe the Cock cride, & Peter remembred the worde that Iesus had said vnto him: Before the Cock cride twice, thou shalt denie me thre tymes. And he began to wepe.

The Epistle.

The lord God hath opened my eare, therefore can I not Eie. l.

I saie naie, neither withdraue myself: But I offre my backe vnto the smiters, & my chekes to the nippers: I turne not my face from shame & spitting, and the lord God shall helpe me: Therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me who will then go to law with me? Let vs stand one against another: if there be any that will reason with me, let hym come here furth vnto me. Behold, the Lorde God standeth by me, what is he then that can condemne me? Lo they shalbe all like as an old cloth, the mothe shall eate them vp.

Therefore whoso feareth the Lorde among you, let hym heare the voice of his seruant. Whoso walketh in darke-nes, and no light shineth vpon him, lette him put his truste in the name of the Lorde, and hold him vp by his God: but take heed, ye all kyndle a fire of the wrathe of God & steare vp the coales, walke on in the glistering of your awne fyre and in the coales that ye haue kindled. This cometh vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.

Ad anone in the dauning, the hygh priestes held a Mar. xlv.
counsaill with the Elders & Scribes, and the whole congregaion, and bound Iesus, and led him away, and deliuered hym to Pilate. And Pilate asked hym: art thou the kyng of the Iues. And he answered and saied to hym: thou saiest it. And the hye priestes accused him of many thynges. So Pilate asked hym againe, sayng: answerest thou nothing? Behold, how many thynges they lay to thy charge. Iesus yet answered nothyng, so that Pilate marvelled. At that feast Pilate did deliuer vnto them a pri-
soner

soner, whomsoever they would desire. And ther was one that was named Barabas, whiche late bound With them that made insurreccion: he had comitted murther. And the people called vnto him, & begā to desire him, that he would do according as he had euer doen vnto them. Pilate answered them sayng: Wyl ye that I let lose vnto you the king of the Iues: For he knew that the high priestes had deliuered him of enmie. But the high priestes moued the people that he should rather deliuer Barrabas vnto them. Pilate answered again and said vnto them, what wil ye that I then doo vnto him, Whom ye cal the kyng of the Iues: And thei cried again, crucifie him. Pilate said vnto theim: What euell hath he doen: And they cried the more feruently, crucifie him. And so Pilate willig to cōtent the people, let lose Barabas vnto theim, & deliuered by Iesus (when he had skorged him) for to be crucified. And the souldioys led him away into the common hall, and called together the whole multitude, and they clothed him With purple, and they platted a croune of thornes and crowned him With al, and began to salute him: haile kyng of the Iues. And thei smote him on the hed with a rede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they toke the purple of him, & put his owne clothes on him, & led him out to crucifie him. And they compelled one that passed by called Simō of Cerene (the father of Alexander & Rufus) which came out of the feld to beare his crosse. And they brought hym to a place named Golgatha (whiche if a man interprete, it is the place of ded mennes skulles) & they gaue him to drinke, Wyne mingled with Myrre, but he receiued it not. And when they had crucified hym, they departed his garmentes, casting lottes vpon them what euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written. The kyng of the Iues. And they crucified with hym two theues: the one on the right hande, & the other on his lefte. And the Scripture was fulfilled whiche saieth, he was compted among the Wicked. And they that went by rayled on

on him: Wagging their heds & sayng: a Wretche thou that destroyest the temple, & buildest it againe in. iii. daies: saue thy self & come downe fro the crosse. Lyke wise also mocked him the hye priestes among themselves with the Scribes, & saied: he saued other mē. hims. If he cannot saue. Let Christ the kyng of Israel descende now from the crosse, that we may se & beleue. And they that were crucified with hi, checked him also. And when the sixt houre was come, darkenes arose ouer all the yearth vntill the. ix. houre, and at the ix. houre Iesus cried with a loud voice, sayng: Eloy, Eloy, lama iabathany: Which is (if one interprete it) my God, my God, Why hast thou forsake me: And some of the that stode by, when thei hard y, said, behold he calleth for helias. And one ran & filled a sponge full of vineger, & put it on a reed, & gaue hym to drinke sayng: let him alone, let vs se whether helias will come & take him doune. But Iesus cried with a loude voice & gaue vp the ghost. And the baile of the tēple rent in. ii. peeces, from the toppe to the bottome. And when the Centuriō (which stode before him) saw that he so cried, and gaue vp the ghost, he said: truly this mā was the sonne of God. There were also women a good way of, beholding him among whom was Mary Magdalen, & Mary the mother of James the litle & of Ioses, & Mary Salome (which also when he was in Galile had folowed him, & ministered vnto him) & many other womē, which came by with him to Ierusalem And now when euē was come (because it was the daie of preparing, that goeth before the Sabbath) Ioseph of the citie of Aramathia, a noble counsaillor, whiche also looked for the kingdome of God, came & went in boldly vnto Pilate, & begged of him the body of Iesu. And Pilate maruelled that he was already dead, & called vnto hym the Centurion & asked of hym whether he had been any while ded. And when he knew the truth of the Centuriō, he gaue the body to Ioseph. And he bought a linnen cloth, & toke him doune & wrapped him in the linnen cloth, & laied hym in a sepulchre that was hewen out of a rocke, & rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was laied.

Wednesday before Easter.

The Epistle.

Heb. ix.

Here as is a Testamēt, there muste also (of necessite) be the death of him that maketh the Testamēt. For the testament taketh auctoritie when men are ded: For it is yet of no value, as long as he that maketh the testament is a liue, for which cause also neither the first testament was ordeigned without blood. For when Moses had declared all the commaundementes to all the people, according to the lawe, he toke the blood of the Calues & of Goates, with water and purple Woll and Ilope, and sprinkeled both the booke & al the people sayng: this is the blood of the testament, whiche God hath appointed vnto you. Moreover he sprinkeled the Tabernacle with blood also, & all the ministering vesselles. And almost al things, are by the law purged with blood, & Without the dyng of blood is no remission. It is nede then that the similitude of heauenly thinges bee purified with such thinges, but that the heauenly things themselves, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true thinges) but is entred into vnto heaue, for to appere now in the sight of God for vs: not to offere himselfe often, as the hye priest entreth into the holy place euery yere with straunge blood, for then must he haue often suffered since the worlde began. But now in the ende of the world hath he appeared once, to put sinne to flight by the offering vp of himselfe. And as it is appointed vnto al men, that they shall once die and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, & vnto them that loke for him shal he appere again without synne, vnto saluatiō.

The Gospell.

Luc xxij.

The feast of Sweete bread drew nie, which is called Easter, and the high priestes and Scribes sought howe they might kill him, for they feared the people. Then entered Sathan into Judas, whose sic name was Iscariot (whiche was of the nombe of the twelue) and he went his

his way and comuned with the hie priestes and officers, how he might betray him vnto them. And they were glad, and promised to geue him money. And he consented, and sought oportunitie to betray him vnto thē, when the people wer away. Then came the day of swete bread, when of necessitie Pasceouer must be offered. And he sēt Peter and Ihon, saiyng: go & prepare vs the pasceouer, that we may eate. They sayd vnto him: where wylte thou that we prepare: And he sayd vnto thē: behold, when ye entre into the Citie, there shal a man mete you bearyng a pitcher of water, him folow into thesame house that he entereth in, and ye shal say vnto the good mā of the house: the master sayth vnto thee: where is the geste chambze, where I shall eate the Pasceouer with my disciples: And he shal shewe you a great Parlor paved: there make ready. And they wēt and found as he had sayd vnto them, and they made ready the Pasceouer. And when the hour was come, he sat doune, & the xii. Apostles with him. And he sayd vnto them: I haue inwardly desired to eat this pasceouer with you before that I suffre. For I say vnto you: hence furth I will not eat of it any more, vntill it be fulfilled in the kyngdome of God. And he toke the cup, & gaue thanks, and sayd: Take this and deuide it among you. For I say vnto you: I will not drynke of the fruit of the vine, vntill the kyngdome of God come. And he toke bread, and when he had geuen thākes, he brake it, and gaue vnto them, saiyng: This is my body, whiche is geuē for you: This do in the remēbraunce of me. Likewise also when he had supped, he toke the cup, saiyng: This cup is the new testament in my bloud, which is shed for you. yet behold, the hande of him that betrayeth me, is with me on the table. And truely the sonne of mā goeth as it is appoynted: but wo vnto that man, by whom he is betrayed. And they began to enquire amōg themselves, whiche of them it was that should do it. And there was a strief among them, which of thē should seme to be greatest. And he sayd vnto thē: the kynges of nations reigne ouer them, and they that haue aucthoritie vpo thē, are called gracious

lordes: but ye shal not be so. But he that is greatest among
 you, shalbe as the yonger, and he that is chief shalbe as he
 that doeth minister. For whether is greater he that sitteth
 at meate, or he that serueth? Is not he that sitteth at meate?
 But I am among you, as he that ministereth. ye are they
 whiche haue bidden with me in my temptaciōs. And I ap-
 point vnto you a kyngdom, as my father hath appointed to
 me, that ye may eat and drynke at my table in my kyngdō,
 and sit on seates, iudgyng the xii. tribes of Israel. And the
 lord sayd: Symon, Symō, behold, Sathan hath desired to
 sift you, as it wer wheate: but I haue praied for thee, that
 thy fayth faile not. And when thou art cōuerted, strength
 thy brethren. And he sayd vnto him: lorde I am redy to go
 with the into prison, & to death. And he sayd: I tel the Pe-
 ter, the cocke shal not crowe this day, till thou haue thrise
 denied that thou knowest me. And he sayd vnto thē: When
 I sent you without wallet, and scrip, and shoes, lacked ye
 any thing? And they sayd, no. Then sayd he vnto them: but
 now he that hath a wallet, let him take it bp, and likewise
 his scrip. And he that hath no sworde, let himsell his coate
 and buy one. For I say vnto you, that yet thesame which is
 written, must be performed in me: euen among the wicked
 was he reputed: for those thinges which are written of me
 haue an ende. And they sayd: Lorde, behold, here are two
 swordes: and he sayd vnto them: it is inough. And he came
 out and went (as he was wont) to mount Oliuet. And the
 disciples folowed him. And when he came to the place, he
 sayd vnto them: pray, lest ye fall into temptation. And he
 gat himself frō them about a stones cast, and kneled doune
 and praied, sayng: father, if thou wilt, remoue this cup frō
 me: neuertheles, not my will, but thine bee fulfilled. And
 there appere an Angell vnto him from heauen, comfor-
 tyng him. And he was in an agony and praied the lenger:
 and his sweate was like droppes of bloud, tricklyng doune
 to the ground. And when he rose frō praier, and was come
 to his disciples, he found them slepyng for heuines, and he
 sayd vnto them: Why slepe ye? Rise and pray, lest ye fall in-
 to

to temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the xii. went before them, and preased nye vnto Jesus, to kisse him. But Ies^s sayd vnto him: Judas, betrayest thou the sonne of mā with a kisse: when they whiche wer about him sawe what would folowe, they sayd vnto him: Lorde, shall we smite with the sword: And one of them smote a seruant of the hie priestes, and stroke of his right eare. Jesus answered & sayd: suffre ye thus farre furth. And when he touched his eare, he healed him. Then Jesus sayd vnto the hie priestes and rulers of the temple, and the elders, whiche wer come to him: ye be come out as vnto a thefe, with swordes and staves, when I was daily with you in the temple, ye stretched furth no hādes against me: but this is euen your very houre, and the power of darknes. Then toke they him and led him, & brought him to the hie priestes house. But Peter folowed a farre of. And when they had kindled a fier in the middes of the palace, & wer set doune together: Peter also sat doune among them. But when one of the wenches behelde him, as he sat by the fyre (and lokyng vpon him) she sayd: this same felowe was also with him. And he denied him, sayng: woman, I knowe him not. And after a litle while, another saw him, & sayd: thou art also of them. And Peter sayd: mā I am not. And about the space of an houre after, another affirmed, sayng: verely, this felowe was with him also, for he is of Galile. And Peter sayd: man, I wote not what thou sayest. And immediatly while he yet spake, the cocke crewe. And the lorde turned backe & looked vpon Peter. And Peter remembred the worde of the lorde how he had sayd vnto him: Before the Cocke crowe, thou shalt deny me thrise: and Peter wet out and wept bitterly. And the men that roke Jesus mocked him, and smote him: And when they had blindfolded him, they stroke him on the face, & asked him, sayng: A rede, who is it that smote thee: And many other thinges dispitefully sayd they against him. And assone as it was day, the elders of the people, and the hie priestes and Scribes, came together, and led him into

their counsaile, sayng: Art thou very Christ: Tell vs. And he sayd vnto them, if I tell you ye will not beleue me, and if I aske you, you will not answere me, nor let me go: Hereafter shal the sonne of man sit on the right hande of the power of God. Then sayd they all: Art thou then the sonne of God: he sayd: ye say that I am. And they sayd: what nede we any further witnes: For we our selues haue heard of his owne mouth.

C At Euen-song. The first lesson. Lament. i. vnto the ende.

C Thursday before Easter.

C At Matyns. The first lesson. Lament. ii. vnto the ende.

The Epistle.

i Cor. XI.

His I warne you of, and commend not that ye come
 not together after a better maner, but after a worse.
 For first of all when ye come together in the congregacion: I heare that there is discencion among you, and I partly beleue it. For there must be sectes among you, that thei which are perfect among you, may be knownen. When ye come together therfore into one place, the lordes supper cannot be eaten, for euery man begynneth afore to eat his owne supper. And one is hūgry, and another is drunken. Haue ye not houses to eat and drynke in: Dispile ye the congregacion of God, and shame the that haue not: what that I say vnto you: Shal I praise you: In this I praise you not. That whiche I deliuered vnto you, I receiued of the lorde. For the lorde Iesus, the same night in which he was betrayed tooke bread: And when he had geuen thankes, he brake it, and sayd: Take ye and eat, this is my body, which is broke for you. This do ye in the remembraunce of me. After the same maner also, he toke the cup when supper was done, sayng: This cup is the newe testament in my blood. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eat this bread, and drinke this cup, ye shal shewe the lordes death till he come. Wherefore, whosoever shall eat of this bread, or drynke of this cuppe of the lord vnworthely, shal be gilty of the body and blood of the lorde. But let a man examine himselfe, and so let him eat
 of

of the bread, and drynke of the cup. For he that eateth and drinketh vnworthely, eateth and drynketh his owne damnacion, because he maketh no difference of the lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selves, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tary one for another: if any man hunger, let him eate at home, that ye come not together vnto condemnacion. Other thynges will I set in ordre when I come.

The Gospel.

He whole multitude of them arose, and led him vnto Luc. XX. 11
I Pilat. And they begā to accuse him, sayng: we found this felowe peruerting the people, and forbidding to paye tribute to Cesar, sayng: that he is Christ a kyng. And Pilate apposed him, sayng: art thou the kyng of the Iues? he answered him and sayd: thou saiest it. Then sayd Pilate to the hye priestes and to the people: I fynd no fault in this man. And thei were the more fierce, sayng: he moueth the people, teachyng throughout all Iury, and began at Galile, euen to this place. When Pilate hard mencion of Galile, he asked whether þ man wer of Galile. And assone as he knew that he belonged vnto herodes iurisdiction, he sent him to herode, whiche was also at Jerusalem at that tyme. And when herode sawe Ies^s, he was excedyng glad for he was desirous to see him of a long season, because he had hard many thinges of him, and he trusted to haue seen some miracle done by him. Then he questioned with him many woordes. But he answered him nothyng. The hye priestes and Scribes stode farrth and accused him straightly. And herode with his men of warre, despised him. And when he had mocked him, he araied him in white clothing and set him again to Pilate. And thesame day Pilate and herode wer made frendes together. For before thei wer at variaunce. And Pylate called together the hye priestes, and the rulers, & the people, & sayd vnto them: ye haue brought

this man vnto me, as one that peruerteth the people : And behold, I examine him before you, and find no fault in this man, of those things wherof ye accuse him, no nor yet herode : For I sent you vnto him, and lo, nothyng worthy of death is done vnto him : I will therefore chasten him, and let him lose. For of necessitie he must haue let one lose vnto them at that feast. And all the people cried atonce, sayng: away with him, and deliuer vs Barrabas : (whiche for a certain insurreccion made in the citie, & for a murther, was cast in prisō.) Pilate spake again vnto them, Willyng to let Iesus lose. But they cried, sayng: crucify him, crucify him. he sayd vnto them the third tyme: what euil hath he done : I find no cause of death in him: I will therfore chastē him, and let him go. And thei cried with loude voices, requiring that he might be crucified. And the voices of them and of the hie priestes preuailed. And Pilate gaue sētence that it should bee as they required, and he let lose vnto them him that (for insurreccion & murther) was cast into prison, whō thei had desired: and he deliuered to them Iesus, to do with him what they would. And as they led him awaye, they caught one Simon of Ciren comynng out of the feld: and on him laide thei the crosse, that he might beare it after Iesus. And there folowed him a great companie of people, & of women, whiche bewailed and lamēted him. But Iesus turned backe vnto them, and sayd: ye daughters of Ierusalem, wepe not for me: but wepe for your selves and for your childrē. For behold, the daies wil come, in whiche thei shal say: happy are the baren, and the wombes that neuer bare and the pappes whiche neuer gane sucke. Then shal they begin to say to the mountaines, fall on vs: & to the hilles couer vs: For if thei do this in a grene tree, what shalbe done in the drye: And there were two euil doers led with him to be slain. And after that thei wer come to the place (whiche is called Caluery) there thei crucified him & the euil daers, one on the right hand, and the other on the left. Then sayd Iesus: father forgeue thē, for they wote not what they do. And they parted his raiment & cast lottes. And the people

stode

stood and beheld. And the rulers mocked him with them,
 saying: he saved other men, let him save himself if he be ve-
 ry Christ the chosē of God. The souldiours also mocked him
 and came and offered him vineger, and sayd: if thou be the
 kyng of the Iues, save thy selfe. And a superscripcion was
 writtē ouer him, with letters of Greke, and Latin, & he-
 brie: This is the kyng of the Iewes. And one of the evil
 doers whiche wer hanged, railed on him, saying: if thou be
 Christ save thy selfe & vs. But the other answered and re-
 buked him, saying: fearest thou not God, seying thou art in
 the same dampnacion: we are righteously punished, for we
 receiue accordyng to our dedes: but this mā hath done no-
 thyng amisse. And he sayd vnto Iesus: Lorde, remēbre me
 when thou comest into thy kyngdom. And Ies^s sayd vnto
 him: verely I say vnto thee: to day shalt thou be with me
 in Paradise. And it was about the vi. houre: and ther was
 darkenes ouer all the yearth, vntill the ix. houre, and the
 Sonne was darkened. And the bayle of the tēple did rent
 euen through the middes. And when Iesus had cried with
 a loude voice, he sayd: Father, into thy handes I commend
 my spirit. And when he had thus sayd, he gaue vp ^h ghost.
 When the Centurion saw what had happened, he glorified
 God, saying: verely this was a righteous man. And all the
 people that came together to that sight, and sawe the thin-
 ges whiche had happened, smote their brestes & returned.
 And all his acquaintaunce, and the women that folowed
 him from Galile, stode a farre of, beholdyng these thinges.
 And behold, there was a mā named Ioseph a counsailor,
 and he was a good mā and a iust: the same had not consen-
 ted to the counsail and dedde of them, whiche was of Ara-
 mathia, a citie of the Iues, whiche same also wayted for
 the kyngdom of God: he went vnto Pilate and begged the
 body of Iesus, & toke it doune, and wrapped it in a linnen
 clothe, and layde it in a sepulchre that was hewen in stone
 wherein neuer man before had been layde. And that day
 was the preparyng of the Sabboth, and the Sabboth due
 on. The women that folowed after, which had come with

him from Galile, beheld the sepulchre, and howe his body was layde. And thei returned, and prepared swete odours and oymntmentes: But rested on the sabboth day, accordyng to the commaundement.

At Euen song.

The first lesson. Lament. iiii. vnto the ende.

On Good Fryday.

At Mattyns.

The first lesson. Gene. xxi. vnto the ende.

The Collect.

A Almighty God, we beseeche thee graciously to behold this thy famely, for the whiche our Lorde Jesus Christ was contented to be betrayed, and geuen vp into the hādes of wicked men, & to suffre death vpon the crosse: who liueth and reigneth. ac.

At the Communion.

Deus deus.
Psal. XXII.



My God, my God (looke vpon me:) Why hast thou forsaken me, and art so farre from my health, and from the wordes of my complaint?

O my God, I crye in the day tyme, but thou hearst not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee, thei trusted in thee: and thou diddest deliuer them.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no mā: a very skorne of men, and the outcast of the people.

All they that see me, laugh me to skorne: they shote out their lippes, and shake their head, sayng.

He trusted in God that he would deliuer him: let him deliuer him if he will haue him.

But thou art he that toke me out of my mothers wōbe: Thou wast my hope when I hāged yet vpon my mothers brestes.

I haue been left vnto thee euer sence I was borne: thou art

art my God, euen from my mothers wombe.

O, go not frō me, for trouble is here at hand : and there is none to helpe me.

Many Oxen are come about me : Fat Bulles of Basan close me in on euery side.

They gape vpon me with their mouthes : as it were a rampyng and roaryng Lyon.

I am powred out like water, and al my bones are out of ioynt: my heart also in the middes of my body, is euen like meltynge wate.

My strength is dried vp like a potsherd, and my tongue cleaueth to my gummes : and thou shalt bryng me into the dust of death.

For (many) dogges are come about me : and the counsaill of the wicked lay siege against me.

They pearced my handes and my feete : I may tell all my bones, they stand staryng and lokyng vpon me.

They part my garmentes among them: and caste lottes vpon my vesture.

But be not thou farre from me, O Lord : Thou art my succour, hast thee to helpe me.

Deliver my soule from the sworde: my derlyng from the power of the dogge.

Save me from the Lyons mouth : Thou hast hard me also from among the hornes of the Unicornes.

I will declare thy name vnto my brethren: In the middes of the congregation will I praise thee.

O praise the lord, ye that feare him: magnifie him al ye of the sede of Jacob, and feare ye him all ye sede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from him, but when he called vnto him, he heard him.

My praise is of thee in the great congregation : My bowes will I performe in the sight of them that feare him.

The poore shal eate and be satisfied: they that seke after the lord shal praise him, your heart shal liue for ever.

All the endes of the worlde shal remembre themselves
and

and be turned vnto the Lorde : And all the kynredes of the nations shal worship before him.

For the kyngdom is the Lordes : and he is the gouernor among the people.

All suche as be fat vpon yearth : haue eaten & worshipped.

All they that go doune into the dust, shall kneele before him : and no man hath quickened his owne soule.

My sede shal serue him : They shalbe compted vnto the Lorde for a generation.

Thei shal come, and the heauens shal declare his righteousness : vnto a people that shalbe borne, whom the lorde hath made.

Glorie to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

After the two Collectes at the Communion, shalbe sayd these two Collectes folowynge.

The Collect

Al mightie and euerlasting God, by whose spirit the whole body of the Church is gouerned and sanctified : receiue our supplications and prayers, which we offre before thee for all estates of men, in thy holy congregacion, that euery membre of thesame, in his vocacion and ministry, may truely and godly serue thee : through our Lorde Iesus Christ.

Merciful God, who hath made al men, & hatest nothing that thou hast made, nor wouldest the death of a synner, but rather that he should be conuerted and liue : haue mercy vpon all Iues, Turkes, Infideles, & heretikes, and take from them all ignorance, hardnes of heart, and contempt of thy worde : And so fetch them home, blessed lord, to thy flocke, that thei may be saued among the remnant of the true Israelites, & be made one fold, vnder one Shepherd Iesus Christ our lord : who liueth and reigneth. &c.

The Epistle.

The lawe (whiche hath but a shadowe of good thynges to come, and not the very fashon of thynges themselves) can neuer with those sacrifices, whiche they

offre

offre yere by yere cōtinuallly, make the comimers ther vnto perfect. For would not then thosē sacrifices haue ceased to haue been offered, because that the offerers once purged, should haue had nomore cōscience of sinnes: Neuertheles, in those sacrifices is there inēcion made of lines euery yere. For the bloud of oren and of Gōtes cannot take away synnes. wherfore, when he comineth into the world, he sayth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then sayd I: lo, I am here. In the beginning of the booke it is witten of me, that I should do thy will, O God. Aboue, when he sayth, Sacrifice and offryng and burnt sacrifices, and synne offerynge, thou wouldest not haue, neither hast thou allowed them (whiche yet are offered by the lawe) then sayd he: lo, I am here to do thy will, O God, he taketh awaye the first to establishe the latter, by the whiche will, we are made holy, euen by the offering of the body of Iesu Christ once for al. And euery priest is ready daily ministering & offeryng often tymes one manner of oblacion, whiche can neuer take away synnes. But this man, after he hath offered one sacrifice for synnes, is set doune for euer on the right hand of God, and frō henceforth tarieth till his foes be made his foete stooles. For with one offeryng he hath made perfect for euer, them that are sanctified. The holy ghost himselfe also beareth vs record, euen when he told before: this is the testament that I will make vnto them: After those daies (sayth the Lord) I will put my lawes in their heartes, and in their myndes will I write them, and their sinnes and iniquities will I remembre no more. And where remission of these thinges is, there is nomore offryng for sinne. Seyng therefore brethren, that by the meanes of the bloud of Iesu, we haue libertie to entre into the holy place, by the new & liuyng way, whiche he hath prepared for vs, through the vaile (that is to say, by his fleſhe:) and seyng also that we haue an hye priest which is ruler ouer the house of God, let vs drawe nie with a true heart in a sure fayth, spynkeled in our heartes frō an euil cōscience

conscience, and washed in our bodyes with pure water: let vs kepe the profession of our hope, without waueryng (for he is saythfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good woorkes, not forsakynge the fellowship that we haue among our selves, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nye.

The Gospel.

Ihon. xviij.

Then Iesus had spoken these wordes, he went furth wth his disciples ouer the broke Cedron, where was a garden, into the whiche he entered with his disciples. Judas also whiche betrayed him, knewe the place: for Iesus oft tymes resorted thether with his disciples. Judas then after he had receiued a bond of men (and ministers of the hie priestes and Phariseis) came thether with lâterns, and fier brandes, and weapons. And Iesus knowyng all thinges that should come on him, went furth, and sayd vnto them: whom seke ye? They answered him: Iesus of Nazareth. Iesus sayth vnto the. I am he. Judas also whiche betrayed him, stode with them. As sone then as he had sayd vnto them, I am he, they went backward, and fell to the ground. Then asked he them again: Whom seke ye? They sayd: Ies^{us} of Nazareth. Iesus answered: I haue told you that I am he. If ye seke me therfore, let these go their way: that the sayng might be fulfilled whiche he spake. Of the whiche thou gauest me, haue I not lost one. Then Simon Peter hauyng a sworde, drew it, and smote the hie priestes seruant, & cut of his right eare. The seruantes name was Malchus. Therfore sayth Iesus vnto Peter, put vp thy sworde into the sheath: shal I not drinke of the cup whiche my father hath geue me? Then the company and the captain, and the ministers of the Iues, toke Iesus and bound him, and led him away to Anna first: for he was father in lawe to Caiphas, whiche was the hie priest the same yere. Caiphas was he that gaue counsaile to the Iues, that it was expedient that one mā should dye for the people. And Symon

Simon Peter folowed Iesus, and so did another disciple: that disciple was known to the hye priest, & went in with Iesus into the palace of the hye priest. But Peter stode at the doze without. Then went out that other disciple (whiche was knowē to the hye priest) and spake to the damosel that kept the dooze, and brought in Peter. Then sayd the damosel that kept the dooze vnto Peter: Art not thou also one of this mannes disciples? he sayd: I am not. The seruautes and ministers stode there, which had made a fier of coles, for it was colde, & thei warmed themselves. Peter also stode among them & warmed himselfe. The hye priest then asked Iesus of his disciples, and of his doctrin. Iesus answered him: I spake openly in the world, I euer taught in the Synagoge, & in the tēple, whether all the Iues haue resorted, & in secret haue I sayd nothing. Why askest thou me? Aske them whiche heard mee, what I sayd vnto them. Behold, thei can tel what I sayd. When he had thus spoken one of the ministers, whiche stode by, smote Iesus on the face, sayng: answerest thou the hye priest so? Iesus answered him: if I haue euil spoken, beare witnesse of the euil: but if I haue wel spokē, why smitest thou me? And Annas sent him bound vnto Cayphas the hye priest. Symon Peter stode and warmed himselfe. Then sayd they vnto him: art not thou also one of his disciples? he denied it, & sayd: I am not. One of the seruautes of the hye priestes (his cousin whose eare Peter smote of) sayd vnto him: did not I see thee in the garden with him? Peter therfore denied again: and immediatly the cocke crewe. Then led they Iesus frō Cayphas into the hal of iudgemēt. It was in the mornynge and they themselves went not into the iudgement hall, lest thei shuld be defiled, but that they might eat the passeouer. Pilate then went out to them, and sayd: What accusacion bryng you against this mā? Thei answered, and sayd vnto him: if he wer not an euil doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto the: take ye him and iudge him after your owne lawe. The Iues therfore said vnto him: it is not lawfull for vs to put any mā to deeth:

that

that the wordes of Iesus might be fulfilled, which he spake
 signifying what death he should dye. Then Pilate entered
 into the iudgement hall again, and called Iesus, & sayd vn-
 to him: art thou the kyng of the Iues: Iesus answered:
 saiest thou that of thy self, or did other tell it thee of me: Py-
 late answered: I am a Iue: Thyne owne nation and hye
 priestes haue deliuered the vnto me: what hast thou done:
 Iesus answered: my kyngdom is not of this worlde: if my
 kyngdome wer of this worlde, then would my ministers surely
 fight, that I should not be deliuered to the Iues: but now
 is my kyngdom not from hence. Pilate therfore sayd vnto
 him: art thou a kyng then: Ies^s answered: thou sayest that
 I am a kyng. For this cause was I borne, & for this cause
 came I into the world, that I should beare witness vnto the
 truth. And all that are of the truth, heare my voice. Pilate
 sayd vnto him: what thing is truth: And when he had said
 this, he went out again vnto the Iues, & sayth vnto the. I
 finde in him no cause at al: ye haue a custome that I should
 deliuer you one lode at Easter: will ye that I lode vnto you
 the kyng of the Iues: Then cried they all againe, sayng:
 Not him, but Barrabas: the same Barrabas was a mur-
 therer. Then Pilate toke Iesus therfore, and scourged him.
 And the souldiours woude a croune of thornes, and put it on
 his head. And they did on him a purple garment, and came
 vnto him and sayd: haile kyng of the Iues: and they smote
 him on the face. Pilate wet furth again, & sayd vnto them
 behold, I bryng him furth to you, that you may know that
 I fynd no fault in him. Then came Iesus furth wearyng a
 croune of thorne, & a robe of purple. And he sayth vnto the,
 behold the man. When the hye priestes therfore & min^{ist}ers
 sawe him, they cried, sayng: crucifie him, crucifie him. Pi-
 late sayth vnto them take ye him & crucifie him, for I fynd
 no cause in him. The Iues answered him: we haue a law,
 and by our lawe he ought to dye, because he made himselve
 the sonne of God. When Pilate heard that sayng, he was
 the more afraide, and went again into the iudgement hall,
 and sayeth vnto Iesus: whence art thou: But Iesus gaue
 him

him none answer. Then sayd Pilate vnto him: Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee: Jesus answered: thou couldest haue no power at al against me, except it wer geuen the from aboue. Therfore he that deliuered me vnto thee, hath the more sinne: and fro thenceforth sought Pilate meanes to lose him: But the Iues cried, sayng: if thou let him go, thou art not Cesars frend: for whosoener maketh himself a kyng, is against Cesar. When Pilat hard that sayng, he brought Jesus furth, and sat doune to geue sentence, in a place that is called the Pauerment, but in the Hebrue tongue Gabbatha. It was the preparyng day of Easter, about the sixt houre. And he sayth vnto the Iues behold your kyng. They cried, sayng: away with him, away with him, crucifie him. Pylate sayth vnto them: shall I crucifie your kyng: The hie priestes answered we haue no king but Cesar. Then deliuered he him vnto them to be crucified. And they toke Jesus and led him away. And he bare his crosse, and went furth vnto a place, whiche is called the place of dead mensculles: but in Hebrue Golgatha where they crucified him, and two other with him: on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the crosse. The writyng was, Jesus of Nazareth kyng of the Iues. This title read many of the Iues: for the place where Jesus was crucified, was nye to the citie. And it was written in Hebrue, Greke, and Latin. Then sayd the hie priestes of the Iues to Pylate: write not Kyng of the Iues, but that he sayd: I am kyng of y Iues. Pylate answered: what I haue written, that haue I written. Then the souldiours, when they had crucified Jesus, toke his garmentes & made foure parties, to euery souldior a part, and also his coate. The coate was without seame, wrought vpon throughout: they sayd therefore among the selfes: Let vs not deuide it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled, sayng: Thei haue parted my rayment among the, and for my coate did thei cast lottes. And the souldiours did such thinges in dede.

There

There stode by the crosse of Ies^s, his mother and his mother's sister Mary the wife of Cleophas, and Mary Magdalene. When Iesus therfore saw his mother, and the disciple stādyng whō he loued, he sayth vnto his mother: Woman, behold thy sōne. Then sayd he to the disciple: behold thy mother. And from that houre the disciple toke her for his owne. After these thynges, Iesus knowyng that all thinges were now performed, that the scripture might bee fulfilled, he sayth: I thirst. So there stode a vessel by ful of vineger: therfore they filled a sponge with vineger, & wound it about with Ilope, and put it to his mouth. As sone as Iesus then receiued of the vineger, he sayd: It is finished, and bowed his head, and gaue vp the ghost. The Iewes therfore, because it was the preparing of the Sabboth, that the bodie should not remain vpon the crosse on the Sabboth day (for that Sabboth day was an hye day) besought Pilate, that their legges might be broke, and that they might be takē doune. Then came the souldiours and brake the legges of the first, and of the other whiche was crucified with him. But when they came to Iesus, and sawe that he was dead alredy, they brake not his legges: but one of the souldiours with a speare thrust him into the side, and furth with came there out bloud and water. And he that sawe it bare record, & his record is true. And he knoweth that he sayth true, that ye might beleue also. For these thinges wer done that the scripture should bee fulfilled: ye shal not breake a bone of him. And againe another scripture sayeth: they shall loke vpon him, whom they haue perced. After this Ioseph of Aramathia (whiche was a disciple of Iesus, but secretely for feare of the Iewes) besought Pilate that he might take doune the body of Ies^s. And Pilate gaue him licence: he came therfore & toke the body of Iesus. And there came also Nicodemus (whiche at þ^e beginnyng came to Iesus by night) and brought of Mirre & Aloes myngled together, about an hundred pound weight. Then toke they the body of Iesu, & wound it in linnen clothes, with odors, as the maner of the Iewes is to bury. And in the place where
he

he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was neuer man laied: there laied thei Iesus therfore, because of the preparying of the Saboth of the Jewes, for the sepulchre was nye at hande.

At Euenlong.

The first Lesson. Esai. liii. Vnto the ende.

Easter euen.

At Mattins.

The first Lesson. Lamet. iiii. v. Vnto the ends

At the Communion.



Lozde God of my Saluacion, I haue cried daie and night befoze thee: O let my praier entre into thy presence, incline thyne eare vnto my calling. Dñe deus psal. LXXXViii.

For my soule is full of trouble: And my life draweth nye vnto hell.

I am compted as one of them that go doune vnto the pit: and I haue been euen as a man that hath no strength.

Free among the dedde, like vnto them that bee wounded and lye in the graue, whiche bee out of remembraunce: And are cut awaie from thy hande.

Thou hast laied me in the lowest pit, in a place of darkenes: and in the depe.

Thyne indignacion lieth hard vpon me: and thou hast bereft me with all thy stormes.

Thou hast put awaie mine acquaintaunce farre from me: and made me to be abhorred of them.

I am so fast in prison: that I cannot get furthe.

My sight faileth for very trouble: lozde I haue called daily vpon thee, I haue stretched out my handes vnto thee.

Dooest thou shewe wonders among the dedde: O shall the dedde rise vp again and praise thee.

Shall thy louyng kyndnesse bee shewed in the graue: O shall thy faithfulness in destruccions:

Shall thy wonderous workes be knowen in the darke: And thy righteousness in the lande where all thynges are forgotten:

Vnto thee haue I cried, O Lozde: And earely shall my praier

prayer come before thee.

Lord, why abhorrest thou my soule: And hidest thou thy face from me?

I am in misery, and like vnto hym that is at the poynt to dye: (euen from my youth by) thy terrors haue I suffered with a troubled mynd.

Thy wrathfull displeasure goeth ouer me: and the feare of thee, hath vndoed me.

Ther came round about me daily like water: and compassed me together on euery side.

My louers and frendes hast thou put awaie from me: and hid myne acquaintaunce out of my sight.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, and is now. &c. Amen.

The Epistle.

i. Peter. iij.

It is better (if the will of God bee so) that ye suffer for well dooing then for euill dooing: Forasmuche as Christ hath once suffered for synnes, the iuste for the vniust, to bring vs to God: And was killed as pteignyng to the flesh, but was quickened in the spirite. In whiche spirite he also went and preached to the spirites that wer in prison, whiche sometyme had been disobedient, when the long sufferynge of GOD was once looked for, in the daies of Noe, while the Arke was a preparyng: wherein a fewe, that is to saie, eight soules were saued by the water, like as Baptisme also now saueth vs: not the puttyng away of the filthe of the flesh, but in that a good conscience consenteth to God by the resurreccion of Iesus Christ, whiche is on the right hande of God: and is gone into heauen: Angelles, powers, and might subdued vnto hym.

The Gospell.

Mat. xxvj.

When the euen was come, there came a riche manne of w Aramathia named Ioseph, whiche also was Iesus disciple: he went vnto Pilate, and begged the body of Iesus. Then Pilate commaunded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen clothe, and laied it in his newe tombe, whiche he

he had heuen out euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sittynge ouer against the Sepulchre. The next daie that folowed the daie of preparynge, the hie priestes & Phariseis came together vnto Pilate, sayng: sir, we remembre that this deceiuer saied whyle he was yet aliue: after thre daies I will rise again: commaund therefore that the Sepulchre bee made sure, vntill the third daie, least his disciples come and steale hym a waie, and saie vnto the people, he is risen from the dedde: and the last error shalbe worse then the firste. Pilate saied vnto theim: ye haue the watche, go your waie, make it as sure as ye can. So they went and made the Sepulchre sure with the watche men, and sealed the stone.

Easter daie.

In the mornynge before Mattins, the people beyng assembled in the Church: these Anthemes shalbe first solemply song or saied.



Christe risynge again from the dedde, now we dieth not. Death from hence furthe hath no power vpon hym. For in that he died, he died but once to put away synne: But in that he liueth, he liueth vnto God. And so likewise, compte your selves dedde vnto synne, but liuyng vnto God in Christe Iesus our Lorde. Alleluya, Alleluya.

Christ is risen again, the firste frutes of theim that slepe: For seynge that by man came death, by man also commeth the resurreccion of the dedde: for as by Adam all men do dye so by Christ all men shalbe restored to life. Alleluya.

Priest.

She we furthe to all nacions the glory of God.

Answer.

And among all people his wonderfull workes.

Let vs praie.

God, who for our redemption diddest geue thyne onely begotten sonne to the death of the Crosse: And by his glorious resurreccion, haste deliuered vs from the power of

G. ij.

our

our enemye: Graunt vs so to dye dayly from synne, that wee
maie evermore live with hym in the ioye of his resurreccio:
through the same Christ our Lorde. Amen.

C Proper Psalmes and Lessons.

At Mattins.

Psalm. ii.

Psalm. lvii.

Psalm. C. xi.

The first Lesson. Exod. xii. *Vnto the ende.*

The second Lesson. Roma. vi. *Vnto the ende.*

At the first Communion.

Conserua me.
Psa. xvi.



Preserue me, O God: for in the haue I put my trust.

O my soule, thou hast saied vnto the lorde: thou
art my God, my goodes are nothyng vnto thee.

All my delight is vpon thy saintes that are in
the yearth: and vpon suche as excell in vertue.

But thei that runne after another God: shall haue greate
trouble.

Their drynke offrynges of bloud will not I offre: neither
make mencion of their names within my lippes.

The Lorde hymself is the porcion of myne inheritaunce,
and of my cup: thou shalt maintein my lot.

The lot is fallen vnto me in a faire ground: yea, I haue a
goodly heritage.

I will thanke the lorde for geuyng me warnyng: my rei-
nes also chasten me in the night season.

I haue set God alwaies before me: For he is on my right
hande, therefore I shall not fall.

wherefore my hart is glad, and my glory reioysed: my fle she
also shall rest in hope.

For why? Thou shalt not leaue my soule in hell: Neither
shalt thou suffre thy holy one to se corrupcion.

Thou shalt shewe me the pathe of life: In thy presence is
the fulnes of ioye, and at thy right hand there is pleasure for
euermore.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Almightie

Almightie God, whiche through thy onely begotten sone Jesus Christe, hath ouercome death, and opened vnto vs the gate of euerlastyng life: we humbly beseeche thee, that as by thy speciall grace, preuentyng vs, thou doest put in our myndes good desires, so by thy continuall helpe, wee maye bryng thesame to good effecte: Through Jesus Christe our lord, who liueth and reigneth. &c.

The Epistle.

If ye bee risen again with Christe, seke those thynges Coloss. iij. whiche are aboue, where Christe sitteth on the right hande of God. Set your affection on heauenly thynges, and not on yearthly thynges. For ye are dedde, and your life is hid with Christ in God. Whensoever Christ (whiche is oure life) shall shewe hymself, then shall ye also appere with hym in glory. Fortifie therefore your yearthly members, fornicacion, vncleennesse, vnnaturall lust, euill concupiscence, and coueteousnesse, whiche is worshippynge of ydols: for whiche thynges sake, the wrath of God bleth to come on the disobedient children, among whom ye walked somtyme when ye liued in them.

The Gospell.

The first daie of the Sabbothes came Mary Magdalen Ihon. xxiij. earely (when it was yet darke) vnto the Sepulchre, and sawe the stone taken awaie from the graue. Then she ran and came to Symon Peter, and to the other disciple whom Jesus loued, and saieth vnto theim: thei haue taken awaie the Lorde out of the graue, and we cannot tell where thei haue laied hym. Peter therfore went furthe and that other disciple, and came vnto the Sepulchre. Thei ran bothe together, and the other disciple out ran Peter, & came firste to the Sepulchre. And when he had stouped doune, he sawe the linnen clothes lyng, yet wet he not in. Then came Symon Peter folowynge hym, and went into the Sepulchre, and sawe the linnen clothes lye, and the napkyn that was about his hedde, not lyng with the linnen clothes, but wrapped together in a place by it self. Then went in also that other disciple, whiche came firste to the Sepulchre, and

G. iij. he

he sawe and beleued. For as yet thei knewe not the scripture that he should rise again fro death. Then the disciples went awaie again vnto their awne home.

At the second Communion.

Domine quid.
Psal. iii.



Orde, how are thei increased that trouble me: many are thei that rise against me.

Many one there be that saie of my soule: there is no helpe for hym in his God.

But thou, O lord, art my defender: thou art my worship and the lifter vp of my hed.

I did call vpon the Lord with my voyce: and he hard me out of his holy hill.

I laied me doune and slept: and rose vp again, for the lord sustained me.

I will not bee afrayed for ten thousandes of people: That haue set themselves against me rounde aboute.

Up Lord and helpe me, O my God: For thou smitest all mine enemies vpon the cheke bone, thou hast broken the teeth of the vngodly.

Saluacion belongeth vnto the Lord: and thy blessing is vpon the people.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now, &c. Amen.

The Collect.

A Almighty father, whiche haste geuen thy onely sonne to dye for our synnes, and to rise again for our iustification: Graunt vs so to put awaie the leauen of malice and wickednesse, that wee maie alwaie serue thee in purenesse of liuyng and truthe, through Iesus Christ our Lord.

The Epistle.

1 Cor. v.



Nowe ye not that a litle leauen sowreth the whole lompe of dowe: Pource therfore the old leauen, that ye maie bee newe Dowe, as ye are swete bread. For Christ our Pascheouer is offered vp for vs. Therefore let vs kepe holy daie, not with olde leauen, neither with leauen of maliciousnesse and wickednesse: but with the swete bread of purenesse and truthe.

The

The Gospell.

When the Sabbath was paste, Mary Magdalene, and Mat. xvi.
 w Mary Jacoby, and Salome, bought swete odours,
 that thei might come, and annoynt hym. And early
 in the mornynge, the first daie of the Sabbath, thei came vnto
 the sepulchre when the sunne was risen. And thei said emög
 themselves: who shall rolle vs a waie the stone from the doore
 of the sepulchre: And when thei looked, thei sawe how that
 the stone was rolled a waie, for it was a very great one. And
 thei went into the sepulchre, and sawe a yong man sittynge
 on the right side, clothed in a long white garment, and thei
 wer afraied. And he said vnto them: be not afraied, ye seeke
 Jesus of Nazareth whiche was crucified. He is risen, he is
 not here: behold the place where thei had put hym. But go
 your waie and tell his disciples, and Peter, that he goeth be-
 fore you into Galile, there shall ye see hym, as he saied vnto
 you. And thei went out quickly, and fled from the sepulchre,
 for thei trebled, and wer amased, neither said thei any thyng
 to any man, for thei wer afraied.

At Euenlong.

Propre Psalmes and Lessons.

Psalm. C. xii.

Psalm. C. xiii. } The second Lesson. Actes. ii. Vnto the ende.

Psalm. C. xvi.

On the Mondaie in Easter weke.

At Mattins.

The second Lesson. Math. xxviii. Vnto the ende

At the Communion.



I soule truly waiteth still vpon God: For of hym Nonne deo.
Psal. lxi.
 commeth my saluacion.

He verely is my strength and my saluacion: He
 is my defence, so that I shall not greatly fall.

How long will ye imagyne mischief against euery man:
 Ye shalbee slain all the sorte of you: yea, as a totterynge wall
 shall ye be, and like a broken hedge.

Their deuice is onely how to put hym out whom GOD
 will exalt: Their delight is in lies, thei geue good woordes

G. iij.

with

With their mouthe, but curſſe with their harte.

Neuertheleſſe, my ſoule, waite thou ſtill vpon God: for my hope is in hym.

He truly is my ſtrength and my ſaluaciō: he is my defence, ſo that I ſhall not fall.

In God is my health and my glory: the rocke of my might and in God is my truſt.

O put your truſt in hym alway, ye people: powre out your hartes before hym, for God is our hope.

As for the children of men, thei are but vaine: the children of men are deceiptfull vpon the weightes, thei are altogether lighter then vauitie it ſelf.

O truſt not in wrong and robbery, geue not your ſelves vnto vauitie: if riches increaſe, ſet not your harte vpon them.

God ſpake once and twiſe: I haue alſo heard theſame, that power belongeth vnto God.

And that thou lorde art merciful: for thou regardeſt euery man accordyng to his worke.

Glorie be to the father, and to the ſonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

A Almighty God, whiche through thy only begotten ſone Jeſus Chriſt, haſt overcome death, and opened vnto vs the gate of euerlaſtyng life: we humbly beſeche thee that as by thy ſpeciall grace, preuentyng vs, thou dooeſt put in our myndes good deſires: ſo by thy continuall helpe, wee maye bryng theſame to good effecte, through Jeſus Chriſte our Lorde: who liueth and reigneth. &c.

The Epistle.

A. Acts. X.

Peter opened his mouthe, and ſaied: of a truthe I perceiue that there is no reſpecte of perſones with God, but in al people, he that feareth him and worketh righteousneſſe, is accepted with hym. Ye knowe the preaching that God ſent vnto the children of Iſrael, preaching peace by Jeſus Chriſt, whiche is Lorde ouer all thynges: whiche preaching was publiſhed throughout all Iury (and began in Galile, after the Baptiſme whiche Ihon preached) howe
God

God annoynted Iesus of Nazareth with the holy ghost, and with power. whiche Iesus went aboute doyng good, and healyng all that were oppressed of the Deuill, for God was with hym. And wee are witnesse of all thynges whiche he did in the lande of the Iewes, and at Hierusalem, whom thei slewe and hanged on tree: hym God raised bp the thirde daie, and shewed hym openly, not to all the people, but vnto vs witnesse (chosen before of God for the same intent) whiche did eate and drinke with hym, after he rose from death. And he commaunded vs to preache vnto the people, and to testify that it is he whiche was ordeined of God, to be the Judge of the quicke and dedde. To hym geue all the Prophetes witnesse, that through his name, whosoener beleueth in hym, shall receiue remission of synnes.

The Gospell.

Cholde, twoo of his Disciples went that same daie to Luc. XXiii.

Ba tounne called Emaus, whiche was from Hierusalem aboute thre skore furlonges: and thei talked together of all the thynges that had happened. And it chaunced that whyle thei commoned together and reasoned: Iesus hymself dwe nere, and went with theim. But their eyes wer holden that thei should not knowe him. And he said vnto them what maner of communicacions are these, that ye haue one to another as ye walke, and are sadde: And the one of theim (whose name was Cleophas) answered and saied vnto hym art thou onely a straunger in Hierusalem, and hast not knowen the thynges which haue chaunced there in these daies: He saied vnto them: what thynges: And thei saied vnto hym: Of Iesus of Nazareth, whiche was a Prophete, mightie in dedde and worde before GOD and all the people: and how the hye priestes and our rulers, deliuered hym to be condemned to death, and haue crucified hym. But we trusted that it had been he, whiche should haue redeemed Isracc. And as touchyng all these thynges, to daye is euen the thirde daie, that thei were dooen. Yea, and certain women also of oure compaignie made vs astonied, whiche came earely vnto the Sepulchre, and founde not his body, and came saiyng, that

G. v. thei

thei had seen a vision of Angels, whiche said that he was alive. And certain of theim whiche were with vs, went to the Sepulchre, and found it even so as the women had said: but hym thei sawe not. And he saied vnto theim: O fooles and slowe of hart to beleue all that the Prophetes haue spoken. Dought not Christe to haue suffered these thynges, and to entre into his glory: And he beganne at Moyses and all the prophetes, and interpreted vnto them in all scriptures, whiche wer written of him. And thei drewe nye vnto the toun, whiche thei went vnto. And he made as though he would haue gone further. And thei constrained hym, sayng: abide with vs, for it draweth towarde night, and the daie is farr passed. And he went in to tary with theim. And it came to passe as he sat at meate with the, he toke bread and blessed it, and brake, and gaue to them. And their iyes wer opened, and thei knewe hym, and he vanished out of their sight.

And thei said betwene theselues: did not our hartes burne within vs, while he talked with vs by the way, and opened to vs the scriptures: And thei rose vp thesame houre, and returned to Hierusalem, and found the eleyen gathered together, and them that wer with theim, sayng: the Lorde is risen in deede, and hath appered to Symon. And thei tolde what thynges were doen in the waie, and how thei knewe hym in breakyng of bread.

At Euen-song.

The second Lesson. Actes. iii. *vnto the ende*

¶ Tuisdaie in Easter weke.

At Mattins.

The second Lesson. Luke. xxi. *vnto and behold two.*

At the Communion.

Laude. the psalme.
Psalm C. Xij.



Raise the lorde (ye seruañtes:) O praise the name of the Lorde.

Blessed is the name of the lorde: from this tyme furthe for euermore.

The Lordes name is praised: From the risynge vp of the Sunne, vnto the goynge doune of thesame.

The lorde is hye aboue all heathen: and his glory aboue the

the heauens'.

who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth hymself, to beholde the thynges that are in heauen and yearth:

He taketh vp the synple out of the duste: And lifteth the poore out of the mire.

That he maie set him with the princes: euē with the princes of his people.

He maketh the baren woman to kepe house: and to bee a ioyfull mother of children.

Glozy be to the father, and to the sonne. ꝛc.

As it was in the beginnyng. ꝛc. Amen.

The Collect.

Almighty father, whiche haſte geuen thy onely sonne to dye for our synnes, and to riſe again for our iuſtification: Graunt vs ſo to put awaie the leaue of malice and wickedneſſe, that wee maie alwaie ſerue thee in pureneſſe of liuyng and truthe, through Jeſus Chriſt our Lorde.

The Epiſtle.

Euen and brethren, children of the generation of **A**braham, and whoſoeuer among you feareth God: to you is this worde of ſaluacion ſent. For the inhabitants of Ieruſalem, and their rulers, becauſe thei knewe hym not, nor yet the voyces of the Prophetes, whiche are read euery Sabbath daye, thei haue fulfilled theim in condemning hym. And when thei found no cauſe of death in hym, yet deſired thei Pilate to kill hym. And when thei had fulfilled all that wer written of hym, thei toke hym doune from the tree, and put hym in a ſepulchre. But God raiſed hym again from death the thirde daie, and he was ſeen many daies of them whiche went with hym from Galile to Hieruſalem: whiche are the witneſſes vnto the people. And we declare vnto you how that the promes (whiche was made vnto the fathers) **GOD** hath fulfilled vnto their children (euen vnto vs) in that he raiſed vp Jeſus again: Euen as it is written in the ſecond **Psalme**: thou art my ſonne, this daie haue I begotten thee. As concerning that he raiſed hym vp from death, now
no

no more to retorne to corrupcion, he saied on this wise: The holy promises made to David, will I geue faithfully to you wherfore he saith also in another place: Thou shalt not suffer thine holy to se corrupcion. For David (after that he had in his tyme fulfilled the will of God) fell on slepe, and was laied vnto his fathers, and sawe corrupcion. But he whom God raised again, sawe no corrupcion. Bee it knowen vnto you therfore (ye men and brethren) that through this man, is preached vnto you the forgeuenesse of sinnes, and that by hym all that beleue, are iustified from al thynges, from whiche ye could not be iustified by the lawe of Moyses. Beware therfore, lest that fal on you, whiche is spoken of in the Prophetes: behold, ye despisers, and wonder, and perishe ye: for I doo a woork in youre daies, whiche ye shall not beleue. though a man declare it you.

The Gospell

Luc. XXiii.

Jesus stode in the middes of his disciples, and said vnto them: peace be vnto you: It is I, feare not. But they wer abashed and afraied, and supposed that they had seen a spirite. And he saied vnto them: why are ye troubled, and why do thoughtes arise in your hartes? Behold my handes and my fete, that it is euen I my self. Handle me and se, for a spirit hath not fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And while they yet beleued not for ioye, and wondered, he said vnto them: haue ye here any meate? And they offered hym a pece of a broyled fishe, and of an hony cōbe. And he toke it and did eate before them. And he said vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That all must nedes be fulfilled, whiche wer written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and said vnto them: thus is it written, and thus it behoueth Christe to suffre, and to rise again from death the thirde daie, and that repentance and remission of synnes, should bee Preached in his name,

among

among al nacions, and must begin at Jerusalem. And ye are witnesses of these thynges.

At Euen song.

The second Lesson. i. Cor. xv. Vnto the ende.

The first Sondaie after Easter.



Blessed is the man that feareth the Lorde: he hath Beatus vir.
Psal. CXIj. greate delight in his commaundementes.

His seede shalbe mightie vpon yearth: the generation of the faithfull shalbe blessed.

Riches and pléteousnes shalbe in his house: and his righteousness endureth for ever.

Vnto the Godly there ariseth vp light in the darkenes: he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and will guyde his wordes with discrecion.

For he shal neuer be moued: and the righteous shalbe had in euerlastyng remembraunce.

He will not bee afraied for any euill tidynge: for his harte standeth fast, and beleueth in the Lorde.

His harte is stablised and will not shrinke: vntill he see his desire vpon his enemies.

He hath sparsed abroad and geuen to the poore: And his righteousness remaineth for ever, his horne shalbee exalted with honoꝝ.

The vngodly shall see it, and it shall greue hym: he shall gnashe with his tethe and consume awaie, the desire of the vngodly shall perishe.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Almightie father. &c. As at the second Communion on Easter daie.

The Epistle.

That is borne of God, ouercommeth the world. And i. Ihon. v.

This is the victoꝝ that ouercommeth the worlde, euen our faithe. Who is it that ouercommeth the worlde, but he whiche beleueth that Iesus is the sonne of GOD: This Iesus Chyste is he that came by water and bloudde,

not

not by water onely, but by water and bloud. And it is the spirite that beareth witnesse, because the spirite is truth. For there are thre whiche beare record in heauen, the father, the worde, and the holy ghost, and these thre are one. And there are thre whiche beare recorde in yearth, the spirite, and water, and bloud, and these three are one. If we receiue the witnesse of men, the witnesse of GOD is greater. For this is the witnesse of GOD that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnesse in hymself. He that beleueth not God, hath made hym a lier, because he beleueth not the recorde that God gaue of his sonne. And this is the record, how that God hath geuen vnto vs eternall life, and this life is in his sone. He that hath the sonne, hath life: And he that hath not the sonne of God, hath not life.

The Gospell.

Ihon. XX.

The same daie at night, whiche was the first daie of the Sabbothes, when the doores wer shut (where the Disciples wer assembled together, for feare of the Jewes) came Iesus and stode in the middes, and saied vnto them: Peace be vnto you. And when he had so said, he shewed vnto them his handes and his side. Then were the Disciples glad, when thei sawe the lorde. Then said Iesus to them again: peace be vnto you. As my father sent me, even so sende I you also. And whē he had saied those wordes, he breathed on: them, and said vnto them: receiue ye the holy ghost. whoso euers synnes ye remit, thei are remitted vnto them. And whoso euers synnes ye reteigne, thei are reteigned.

The second Sondaie after Easter.

Deus in adiu.
Psal. LXX.

Deliver mee O GOD, and deliuer me: Make hast to helpe me, O Lorde.

Let them bee ashamed and confounded, that seke after my soule: Let them bee turned backward and put to confusion, that wishe me euill.

Let them (for their reward) bee sone brought to shame: and crie ouer me, there, there.

But let all those that seke thee, be ioyful and glad in thee:
and

and let all suche as delight in thy saluacion : saie alwaie the
Lorde be praised.

As for me I am poore and in misery: hast thee vnto me (O
God.)

Thou art my helper and my redemer : O Lorde make no
long taryng.

Glozy be to the father, and to the sonne, &c.

As it was in the begynnynge, is now, &c. Amen.

The Collect.

Almightie God, whiche hast geuen thy holy sonne to bee
vnto vs, bothe a sacrifice for synne, and also an example
of godly life: Geue vs the grace that we maie alwaies moſte
thankefully receiue that his inestimable benefite, and also
daily indeuour our selves, to folowe the blessed steppes of his
moſte holy life.

The Epistle.

His is thanke worthy, if a man for conscience toward *i. Peter. ii.*
I God, endure grief, and suffre wrong vnderſerued. For
what praise is it, if when ye bee buffeted for your faul-
tes, ye take it patiently : But and if when ye do well, ye suf-
fre wrong and take it patiently, then is there thanke with
God. For hereunto verely wer ye called: for Chriſte alſo suf-
fered for vs, leauynge vs an enſample, that ye ſhould folowe
his ſteppes, whiche did no synne, neither was there guyle
founde in his mouth: whiche, when he was reuiled, reuiled
not again: when he ſuffered, he threathened not: but commit-
ted the vengeance to hym that iudgeth righteouſly, whiche
his awne ſelf bare our ſynnes in his body on the Tree, that
wee beyng deliuered from synne, ſhould liue vnto righteouſ-
neſſe. By whole ſtripes ye were healed. For ye were as ſhepe
goynge a ſtraie : But are now turned vnto the ſhepherd, and
biſhop of your ſoules.

The Goſpell.

Chriſt ſaied to his diſciples: I am the good ſhepherde, *i. Iohn. x.*
A good ſhepherde geueth his life for the ſhepe. An hired
ſeruaunt, and he whiche is not the ſhepherde (nei-
ther the ſhepe are his awne) ſeeth the wolfe commynge,
and

and leaueth the shepe and flieth, and the wolfe catcheth, and skattereth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the shepe. I am the good shepherd, and knowe my shepe, and am known of myne. As my father knoweth me, euen so knowe I also my father. And I geue my life for the shepe: & other shepe I haue whiche are not of this fold. The also must I byng, and thei shal heare my voyce, and there shalbe one fold, and one shepherd.

¶ The.iii. Sondaie.

Confitebimur.
Ps. lxxxv.



Vnto thee (O God) do we geue thanks: yea, vnto thee do we geue thanks.

Thy name also is so nye: and that do thy wonderful workes declare.

When I receiue the congregacion: I shall Iudge according vnto right.

The yearth is weake, and all the inhabitours thereof: I beare vp the pillers of it.

I saied vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Sette not vp your horne on high: And speake not with a stiffe necke.

For promotion commeth neither from the East, nor from the west: nor yet from the South.

And why: God is the iudge: he putteth doune one and setteth vp another.

For in the hande of the lord there is a cup, and the wyne is red: it is full mixt, and he powreth out of the same.

As for the dregges thereof: All the vngodly of the yearth shall drynke them, and sucke them out.

But I wil talke of the God of Iacob: & praise hym for euer.

All the hornes of the vngodly also will I breake: And the hornes of the righteous shalbe exalted.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The collect.

A Almighty God, whiche shewest to all men that be in error, the light of thy truthe, to the intent that thei maye
returne

returue into the waye of ryghteousnes. Graunt vnto all them that be admitted, into the felowshyp of Christes religion, that they may excheue those thinges, that be contrary to theyr professyon and tolowe all suche thynges as be agreable to thesame, through our Lorde Iesus Christ.

The Epistle.

O Erle beloued, I beseeche you as straungers & pilgrims 1. Pet. ii.
mes, abstaine fro fleshly lustes, which fight agaynst the soule & le that ye haue honest cōuersaciō among the Gentils, that where as they backbite you as euil doers they may se your good workes, and prayse God in the day of visitaciō. Submit your selves therfore, to al maner ordinaunces of man, for the lordes sake, whether it be vnto the king as vnto the chief head, either vnto rulers, as vnto they that are sent of him, for the punishmēt of euil doers: but for the laude of the; do wel. For so is the wil of god, that with well doyng, ye may stop the mouthes of folishe and ygnorant mē: as fre, & not as hauing the lyberty for a cloke of malicioulnes, but euen as the seruantes of god. Honour al men, loue brotherly felowshyp, feare god, honour the king.

The Gospell.

Iesus said to his disciples: After a while ye shall not Jhs. vii.
se me, & againe after a while, ye shall se me, for I go to the father. Then said some of his disciples betwene them selues: What is this that he saith vnto vs, after a while ye shall not se me, and againe after a while ye shall se me, and that I go to the father. They say therfore, What is this that he sayth after a while: We cannot tell what he saith. Iesus perceiued that they would aske him, and said vnto the, ye inquire of this betwene your selves, because I sayd after a while ye shall not se me, & againe after a while ye shall se me. Verely, verely, I say vnto you. Ye shall wepe and lament. But contrary wise the world shal reioyce. Ye shall sorowe, but your sorow shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is deliuered of the chyld, she h. i.
remembreth

remembre th no more the anguyſhe, for ioye that a man is borne into the worlde. And ye now therfore haue ſorrowe: But I wyll ſe you agayne, and your hartes ſhall reioyce, and your ioy ſhall no man take from you.

The.iii. Sondag.

Deus ſte
tit in ſina
goga. pſa
lxxvii.



GD standeth in the congregacion of princes: He is a iudge among Goddes.

How long wil ye geue wrong iudgement: and accept the perſons of the vngodly.

Defende the poore and fatherleſſe: ſe that ſuche as be in nede and neceſſite haue right.

Delyuer the out caſt and poore: Saue theym from the hande of the vngodly.

Thei wil not be learned nor vnderſtād but walke on ſil in darkenes, all the foundaciōs of the earth be out of courſe.

I haue ſaid, ye are Goddes: and ye all are children of the moſt hygheſt.

But ye ſhall dye lyke men: & fall lyke one of the princes.

Ariſe O God and iudge thou the yearth. For thou ſhalt take all the heathen to thine inheritaunce.

Glozy be to the father, and to the ſonne. &c.

As it was in the beginning, is now and. &c.

The Collect.

Almyghtie God, whiche doeſt make the myndes of all faithful men, to be of one wyl, graunt vnto thy people that they may loue the thyng whiche thou commaundeſt, and deſyre that which thou doeſt promiſe, that among the ſonder and manifolde chaunges of the world our hartes may ſurely there be fixed where as true ioyes ar to be found, Through Chriſt our Lorde. Amen

James. i

The Epistle.

Every good gift and euery perfect gift is from aboue and cometh doune from the Father of lyghtes, with whom is no variablenes, neither is he chaunged vnto darkenes. Of his own wil begat he vs, with the worde of truth, that we ſhould be the firſt frutes of his creatures. wherfore (deare brethren) let euery man be ſwift to heare

heare, slowe to speke slowe to wrath. For the wrath of mā worketh not that which is righteous before god. Wherfore laye a part all filthines, and superfluitie of maliciouſnes, & receiue with mekenes the worde that is grafted in you which is able to saue your soules.

The Gospell.

Jesus said vnto his disciples, nowe I go my way to I 36. vii.
I him that sent me, & none of you asketh me whether I go, but because I haue said such thynges vnto you, your hartes are full of sorow. Neuerthelesse, I tel you the truth, it is expedient for you that I go away. For yf I go not away, that comforter wil not come vnto you. But if I depart I wil send him vnto you. And when he is come he wil rebuke the world of sinne, & of righteousness, & of iudgement. Of synne, because they beleue not on me: Of righteousness because I go to my father, & ye shal se me no more. Of Iudgement because the prince of this worlde is Iudged alreedy. I haue yet many thynges to say vnto you, but ye cannot beare them away now: howbeit, when he is come (which is the spirite of truth) he wyll leade you into all truth. He shall not speake of hymselfe, but whatsoeuer he shall heare, that shal he speake, & he wil shew you thynges to come. He shall glorify me for he shal receiue of mine, and shall shew vnto you. All thynges that the father hath are mine, therefore sayd I vnto you, that he shall take of mine, and shewe vnto you.

The. v. Sondag.



Howe ampyable are thy dwellynges: Thou Lord of hostes.
 My soule hath a desire and longyng to entre into the courtes of the Lord: My hart and my fleshe reioyce in the luyng God.

Yea the Sparowe hath soude her an house, & the Swallowe a nest where she may laye her young: Euē thy altares O Lord of hostes, my kyng and my God.

Blessed are they that dwell in thy house: they will be alwaye praylsyng the.

h. ii.

Blessed

Quā dñs
 beata est
 Bernac. ps
 lxxxviii.

Blessed is that man whose strength is in the: In whose hart are thy wayes.

Which goyng through the vale of misery, vse it for a well and the pooles are fylled with water.

They wil go fro strength, to strength: & vnto the God of Gods appeareth euery one of them in Syon.

O lord god of hostes, here my praier: Harkē o god of Jacob

Behold O God our defender: and loke vpon the face of thyne annoynted.

For one day in the courte: is better then a thousand.

I had rather be a doze keeper in the house of my god: then to dwell in the tentes of vngodlynes

For the Lord God is a lyght and defence, the Lord wil geue grace and worship: & no good thing shal he withhold from them that lyue a godly lyfe.

O Lorde GOD of hostes: Blessed is the man that putteth his trust in the.

Glozy be to the father and to the sonne and to the. &c.

As it was in the beginning, is now and euer shal be. &c.

¶ The Collect.

Lord from Whom all good thinges do come, graunt vs thy humble seruautes, that by thy holy inspiraciō, we may thynke those thinges that be good, and by thy merciful gydyng may performe the same thorow our Lord Jesus Christ. Amen.

¶ The Epistle.

James. i

E that ye be doers of the word, & not hearers onely, deceiuyng your owne selves. For yf any mā here the word, & declareth not the same by his workes, he is like vnto a man beholding his bodely face in a glasse. For assone as he hath looked on himself, he goeth his way, & forgetteth immediatli what his fashion was. But whoso loketh in the perfect lawe of libertie, & cōtinueth therein (if he be not a forgetful hearer, but a doer of the worke) the same shal be happy in his dede. If any man among you, seme to be deuoute, and refraineth not his tounge, but deceyueth his owne harte, this mannes deuocion is in vayne. Pure deuocion

deuotion, and vndefiled before **GOD** the father, is this to
viset the fatherles and widowes in their aduersite, and to
kepe himself vnspotted of the Worlde.

The Gospell.

Creli, vereli, I say vnto you, Whatsoeuer ye shal aske Jhs. xxi.
A the father in my name, he will geue it you. Hether to
haue ye asked nothing in my name. Aske & ye shall
receiue, that your ioye may be full. These thynges haue I
spokē vnto you by prouerbes. The tyme wyl come, whē I
shall no more speake vnto you by prouerbes, but I shall
shewe you plainly frō my father. At that day shall ye aske
in my name. And I say not vnto you that I wyl speake
vnto my father for you. For the Father himself loueth you
because ye haue loued me, and haue beleued that I came
out from God I went out from the father and came into
the world. Again I leaue the world, and go to the father.
His disciples said vnto him: Lo now talkest & playnly, &
speakest no prouerbe. Nowe are we sure & thou knowest
all thynges. and nedest not that any man should aske the
any question: thertfore beleue we, that thou camest frō god.
Iesus answered them: now ye do beleue. behold, the hou
re draweth nye, and is already come that ye shalbe skate
red euery man to his awne, and shall leaue me alone. And
yet am I not alone for the father is with me. These wor
des haue I spokē vnto you, that in me ye might haue pea
ce: for in the world shal ye haue tribulation: but be of good
chere I haue ouercome the world.

The Assencion day.

Propre psalme and Lessons.

At Mattins.

psalme. viii.

psalme. xv.

psalme. xxi.

The second Lesson. John. xiiij. vnto the ende.

At the Communion.

W. iij.

D

Omnes
gentes.
plaudite.
ps. cxviii.



Clappe your handes to gether (all ye people:) O
syng vnto God With the voyce of melody.
For the lord is hye & to be feared: he is the great
Kyng vpon all the yearth.

he shall subdue the people vnder vs: And the nations
vnder our fete.

he shall chose out an heritage for vs: euen the worlshyp
of Iacob whom he loued.

God is gone vp With a merry noyes: And the Lord With
the sounde of the trumpe.

O sing prayles, sing prayles vnto our god: O sing prais-
les, sing prayles vnto our Kyng.

For God is the kyng of all the yearth: syng ye prayles
With vnderstandyng.

God reigneth ouer & hathē. god sitteth vpon his holy seate.

The princes of the people are ioyned to the people, of the
God of Abzham: for god which is very hie exalted, doth de-
fende the yearth, as it were With a shilde.

Glory be to the Father, and to the Sonne: and to the ho-
ly Ghoste.

As it was in the beginning is now & ever shalbe. &c.

The Collect.

GRaunt We beseeche the almighty God. that like as we
do beleue thy onely begotten sonne our Lord to haue
ascended into the heauens: so we may also in hart & minde
thether ascend, and With hym continually dwell.

The Epistle.

Actes. i.

In the former treatise (deare Theophilus) we haue
spoken of all that Iesus began to do & teachē, vntil
the daye in whiche he was taken vp, after that he
through the holy ghost had geuen cōmaundementes vnto
the Apostles, whō he had chosen: to whom also he shewed
himself alyue after his passion (and that by many tokens)
appear yng vnto them. xl. dayes, & speakyng of the kyng-
dom of God and gathered them together and commaun-
ded them that thei should not depart from Ierusalem, but
to wayte for the promes of the father. wherof (sayth he) ye
haue

haue herd of me. For Ihs truly baptised with water, but ye shalbe baptised with e holp ghost after these few dayes. When thei therfore were come together, thei asked of hym saying, lord wilt thou at this tyme restore again the kingdome to Israel: And he said vnto them, it is not for you to know the tymes or the seasons which the father hath put in his owne power. But ye shall receaue power after that the holy ghost is come vpon you. And ye shalbe witnesses vnto me not only in Ierusalē but also in all Iury, and in Samaria & euen vnto the worldes ende. And when he had spoken these thynges, whyle they beheld, he was taken vp in hie, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stode by thē in white apparel, which also said, ye men of Galile, why stand ye gasing vp into heaue: This same Iesus which is taken vp fro you into heauen shall so come, euen as ye haue sene him go into heauen.

¶ The Gospell.

¶ Iesus appered vnto the eleuen as they sat at meate ¶ par. xvi
I and cast into theyr teth theyr vnbelefe, and hardnes of heart, because they beleued not them whiche had sene that he was risen again from the dead, & he said vnto them, go ye into al the world, and preache the Gospell to al creatures he that beleueth & is baptised shalbe saued. But he that beleueth not shalbe dāpned. And these tokens shal folow them that beleue, in myne name they shall cast out deuils, they shall speake with new tonges, they shall drine away serpentes. And yf they drinke any deadly thyng, it shal not hurt thē. Thei shal lay their handes on the sicke, & thei shal recouer. So then whē the lord had spokē vnto thē he was receiued into heauen, & is on the right hand of god And thei wēt furth, & preached euery wher. The lord working with thē, & cōfirmig the word w miracles folowing.

¶ Propre Psalmes and Lessons at Euen song.

Psalm. xxiii.

Psalm. lxxviii. ¶ The second lesson. Ephe. iiii. vnto the ende.

Psalm. Cxxviii.

h. iiii.

The

At the Sunday after the ascencion.

*Dominus
regnat.
psa. xciii.*

The Lorde is kynge and hath put on glayous appa-
rell: the Lorde hath put on his apparell, and girded
hym selfe with strength.

He that made the rounde worlde so sure: that it cannot
be moued.

Euer sence the world began, hath thy seate bene prepa-
red: thou art from euerlasting.

The fluddes are rylen O lorde, the fluddes haue lyft vp
their noyes: the fluddes lift vp their waues.

The waues of the sea are myghty & rage horribly: but
yet the lord that dwelleth on high is mightier.

Thy testimonies O lord are very sure: holines becometh
thine house for euer.

Glozy be to the Father, and to the sonne, and to the ho-
ly Ghost.

As it was in the beginning, is now & euer shall be world
without ende. Amen.

At the Collect.

O God the king of glory, whiche hast exalted thine only
sonne Iesus Christ, with great triumphe vnto thy
kingdome in heauen, we beseeche the, leaue vs not comfor-
teles, but sende to vs thine holy ghost to comforte vs, and
exalt vs vnto the same place whether our sauour Christ
is gone before, who liueth and reigneth, &c.

At the Epistle.

i. pet. iiii.

He ende of al thinges is at hand, be ye therfore sobre &
Watche vnto prayer. But aboue al thinges haue fer-
uent loue among your selues, for loue shall couer the
multitude of synnes. Be ye herberours one to another with-
out grudgyng. As euery man hath receiued the gyft, euen
so minister the same one to another as good ministers of &
manyfold grace of God. If any man speake, let hym talke
as the wordes of god. If any man minister, let him do it as
of the habilitie which God ministreth to hym, that God in
all thinges may be glorified through Iesus christ, to whō
be prayse and dominion for euer and euer. Amen.

When

The Gospell.

When the comforter is come, Whom I wyll sende vnto you fro the father (even the spirite of truth, which proceedeth of the Father) he shall testifie of me and ye shal beare witnes also, because ye haue ben with me from the begynnyng.

These thinges haue I said vnto you because ye should not be offended. They shall excommunicate you, yea the tyme shall come that whosoever killeth you, wyll thynke that he doth god seruice. And such thinges wil they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I told you, that whan the tyme is come ye may remembre then that I told you. These thinges said I not vnto you at the begynning, because I was presente with you.

Whitsunday.

Proper Psalmes and lessons at Mattins.

Psalm. xlviii.) The second lesson. Act. x. Then Peter opened his mouth vnto the ende.
Psalm. lxxvii.)
Psalm. C. xlv.)

At the Communion.

Recoyce in the lord O ye righteous: for it becometh well the iust to be thankfull.

Exultate
iusti in do
mino. ps
xxxviii.

Praise the lord with harpe: syng psalmes vnto him with lute and instrument of ten stringes.

Sing vnto the lord a new song: sing praises lustely (vnto him with a good courage.

For the worde of the Lord is true: and all his workes are faythfull.

He loueth righteousnes and iudgement: the earth is full of the goodnes of the lord.

By the word of the lord were the heauens made: & al the hostes of them, by the breath of his mouth.

He gathereth waters of the sea together, as it were vpon a heape: & laieth vp the depe as it were in a treasure house.

Let all the earth feare the lord: stand in awe of hym all ye that dwell in the world.

For

For he spake and it was done: he commaunded and it stode fast.

The lord bringeth the counsel of the heathē to nought: and maketh the denysles of the people to be of none effect (and casteth out the counsailes of princes.)

The counsayll of the lorde shall endure for euer: and the thoughtes of his hart from generacion to generacion.

Blessed are the people whose God is the lord Jehouah: and blessed are the folke that haue chosen hym to be theyr in heritaunce.

The lord looked doune from heauen & beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

He fashyoneth all the hartes of theym: and vnderstandeth their workes.

There is no king that can be saued by the multytude of an host: neither is any myghtye man deliuered by muche strength.

A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

Behold the eye of the lorde is vpon them that feare hym: and vpon them that put their trust in his mercy.

To deliuer their soules from death: and fede to them in the tyme of deth.

Our soule hath patiently taried for the lord: for he is our helpe and our shilde.

For our harte shall reioyce in hym: because we hoped in his holy name.

Let thy mercifull kindnesse o lord be vpon vs: like as we haue put our trust in the.

Glozy be to the father, and to the sonne, and to the ꝑc.

As it was in the beginning, is now and euer shalbe. ꝑc.

¶ The Collect.

GOD whiche as vpon this day hast taught the hartes of thy faythful people by the sending to them the light of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in all thinges, and euermore to reioyce in
his

his holy comfort, through the merites of Christ Iesus our
 sauiour, who liueth & reigneth With the in vnitie of the sa-
 me spirite one God World Without ende. Amen.

The Epistle.

When the fyfte dayes were come to an ende, they we- Actes. ii.
 re all With one accorde together in one place. And
 sodenly ther came a sound fro heaue as it had ben the
 comming of a mighty winde, and filled al the house where
 they sat. And there appeared vnto the clouen tonges, lyke
 as thei had bene offyre, & it sat vpon eache one of the & thei
 were all fylled With the holy ghoſt, & began to speake With
 other tonges, euen as theſame ſpirit gaue the vtteraunce.

There were dwelling at Ieruſalem Iues deuout men
 out of euery nacion of the that are vnder heaue. When this
 was noyſed about, & multitude came to gether & wer aſto-
 nished, becauſe that euery mā hard the ſpeke With his owne
 lāguage. Thei wōdered al & maruailed ſaiyng among the
 ſelues behold, are not al theſe which ſpeake of Galile. And
 how here we euery man his owne tong, wherin we were
 borne: Parthians, & Medes, & Elamites, & the inhabitants
 of Meſopotamia, & of Iury, & of Capadocia, of Pontus &
 Asia, Phrygia, & Pamphylia, of Egypt, and of the parties
 of Libia, which is beſide Siren, & ſtraungers of Rome. Je-
 wes & proſelites, Grekes & Arrebianſ, we haue hard them
 ſpeake in our owne tonges the great workes of God.

The Goſpell.

Jesus ſaid vnto his diſciples: If ye loue me kepe my Ihes. viii.
 commaundementes, & I wil pray the father and he
 ſhal geue you another comforter, that he may abide
 With you for euer, eue the ſpirit of truth, whom the worlde
 can not receyue becauſe the worlde ſeeth hym not, neither
 knoweth hym. But ye knowe hym: for he dwelleth With
 you and ſhalbe in you. I Will not lene you comfortles: but
 Wyl come to you. Yet a litle Whyle and the worlde ſeeth me,
 no more: but ye ſe me.

For I lyue and ye ſhall lyue. That day ſhall ye knowe
 that

At the Communion.

that I am in my father, and you in me, and I in you.

He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I wyl loue hym, and wyl I shew myne owne selfe vnto him.

CPropze Psalmes and lessons at Euen song.

Psalm. Ciii.) The. ii. lesson. Actes xix. It fortuned when Appollo went to Corinthum vnto after the
(Psalm. Cxlv.) se thynges.

Monday in Whitson weke.

Jubilate
deo. ps. c.



Be ioyfull in the Lorde (all ye landes) serue the Lorde with gladnes, and come before his presence with a song.

Be yelure that the Lorde he is God: it is he that hath made vs, and not we our selves, we are his people and the shepe of his pasture.

O go your waye into his gates with thankes geuyng and into his courtes with prayse: be thankfull vnto him, and speake good of his name.

For the lord is gracypous his mercy is everlastyng: & his truth endureth from generacion to generacion.

Glozy be to the father, and to the sonne and to the. &c.

As it was in the beginning, is now, and euer. &c.

CThe Collect.

God which. &c.

(As vpon whitsonday.)

CThe Epistle.

Actes. p.

When Peter openeth his mouth and said, of a truth I perceiue that ther is no respect of persons with god but in al people, he that fereth him, & worketh righteousnes is accepted with hym. Ye knowe the preachyng that god sent vnto the children of Israel preaching peace by Iesus christ, which is lord ouer al thinges: which preaching was published throughout all Iury (and began in Galile after the baptisme which Iohn preached) how god annoynted Iesus of Nazareth with the holy Ghoste, and wyth power. Whiche Iesus went about doying good, & healyng all that were oppressed of the deuyl, for god was
with

With him. And we are wytnesses of all thinges which he did in the lande of the Jewes and at Jerusalem. Whom they slewe and hanged on tree, hym GOD rayled vpon the third day and shewed him openly, not to all the people, but vnto vs wytnesses (chosen before GOD for the same entent) which dyd eate and drynke with hym, after he arose from death. And he comaunded vs to preache vnto the people, and to testifie that it is he, which was ordayned of GOD to be the iudge of quick and dead. To him geue all the prophetes wytnesse that through his name who soeuer beleueth in him shall receiue remission of synnes.

Whyle Peter yet spake these wordes the holy ghost fell on all them which heard the preaching. And therof the circumcision which beleued wer assouyed, as many as came with Peter, because on the Gentiles also was shed out the gyft of the holy ghost. For they heard them speake with tonges & magnified GOD. Then answered Peter, can any man forbid water, that these should not be baptised which haue receiued the holy ghost as well as we? And he comaunded them to be Baptised in the name of the Lorde. Then prayed they him to tary a few dayes.

The Gospell.

S GOD loued the worlde, that he gaue his onely begotten sone, that whosoever beleueth in him should not perishe, but haue euerlastyng lyfe. For GOD sent not his sonne into the world to condemne the world, but that the world through hym myght be saued. He that beleueth on him is not condemned. But he that beleueth not is condemned already, because he hath not beleued in the name of the only begotten sone of GOD. And this is the condemnation, that lyght is come into the world, & men loued darkenes more then light, because their dedes were euil. For euery one that euil doth hateth the light neither cometh to the light, least his dedes should be reprobued. But he that doth truth, cometh to the light, that his dedes may be knowen, how that they are wrought in GOD.

John. iii.

Tuesday.

My

Miserico-
dia. ps. ci



I long shalbe of mercy and iudgement: vnto the
(O Lorde) Wyl I syng.

O let me haue vnderstandyng: in the waye of
Godlynes.

When Wylte thou come vnto me: I Wyl walke in my
house With a perfect harte.

I wil take no Wicked thing in hand: I hate the synnes
of vnfaithfulnes, there shall no suche cleaue vnto me.

A froward hart shall depart from me: I Wyl not knowe
a Wycked person.

Whoso preuely slaundreth his neyghboure: hym Wyl I
destroie.

Who so hath a proude looke and an hye stommake: I
Wyl not suffre hym.

Mine eyes loke vnto such as be faithful in the land: that
they may dwell With me.

Who so leadeth a godly lyfe: he shalbe my seruaunt.

There shall no deceptfull person dwell in my house. he
that telleth lyes shall not tary in my syght.

I shall soone destroye all the vngodly that are in the
lande: that I maye roote out all Wycked doers frome the
cite of the Lorde.

Glorie be to the father and to the sonne and to the .*et.*

As it was in the beginning, is now and euer. *et.*

The Collect.

God which hast geuen thy. *et.* As vpon wittensday.

The Epistle.

Act. viii.

When the Apostles whych were at Ierusalem heard
W say: that Samaria had receaued the worde of God,
they sent vnto them Peter and Iohn. which when
they were come doune prayed for them, that they myght re-
ceave the holy Ghost. For as yet he was come on none of
them, but they were Baptised onely in the name of Iesu
Christ. Then layd they their handes on them, and they re-
ceyued the holy Ghost.

The Gospell.

Verely

Erely verely I say vnto you, he that entreth not in Iosy. p.
 by the doore into the shepfold, but climeth vp some
 other way, the same is a thefe, and a murtherer. But
 he that entreth in by the doore is the shepharde of the shepe:
 To him the porter openeth and the shep heare his voyce
 and he calleth his owne shepe by name, and leadeth the
 out. And when he hath sent forth his own shepe, he goeth
 before them, and the shepe folowe him: for they knowe his
 voyce. A straunger will they not folow, but will flye from
 hym: for they knowe not the voyce of straungers.
 This prouerbe spake Iesus vnto the, but they vnderstode
 not what thynges they were which he spake vnto them.
 Then said Iesus vnto them agayne: verely verely, I say
 vnto you. I am the doore of the shepe. All (euen as many as
 came before me) are theues & murtherers, but the shepe did
 not heare the. I am the doore, by me yf any entre in, he shal
 be safe, & shall go in & out, & fynde pasture. A thefe cometh
 not, but for to steale, kyl, and destroy. I am come that they
 might haue lyf & that they might haue it more abundantly.

Trinitie Sonday.

At Mattins.

The first lesson. Gene. xviij. vnto the ende.

The second lesson. Math. iij. vnto the ende.

At the Communion.

God be mercyfull vnto vs and blesse vs and she- Deus mi
seriatur.
psa. lxxvij
 we vs the lyght of his countenance and be mer-
 cyfull vnto vs.

That thy way may be knowen vpon yearth:
 thy sayyng health among all nations.

Let the people prayse the **OGOD**: Yea, let all the peo-
 ple prayse the.

Let the nations reioyce & be glad: for thou shalt iudge
 the folke righteously & gouerne the nations vpon yearth.

Let the people prayse the **OGOD**: let all the people
 prayse the.

Then shall the yearth bring forth her increase: and god
 euen

euē our owne God shal geue vs his blessing.

GOD shall blesse vs. And all the endes of the worlde shall feare hym.

Glozy be to the father, & to the sonne, & to the holy ghost.
As it was in the beginning is now and euer shal be. &c.

The Collect.

A mighty and euerlastyng god which hast geue vnto vs thi seruantes grace by the confession of a true laith to acknowlege the glozy of the eternall trinitie, and in the powre of the deuine maistye to worship the vnitie, we beseeche the that thzough the stedfastnes of this faith we may euermore be defendyd from all aduersityte, whiche lyueth and reygne one God worlde without ende. Amen.

The Epistle.

Apo. iiii.

After this I lokēd and behold: A doore was open in heauē, & the first voyce which I hard was as it were of a trompet, talking with me, whiche sayd, come vp hether, & I will shew the thinges which must be fulfilled hereafter. And immediatly, I was in the spyryte: And beholde a seat was set in heauen, and one sat on the seate. And he that sat: was to lōke vpo like vnto a Jaspā stone and a Sardin stone. And there was a raygne bowe about the seat in sight like vnto an Emerauld. And about the seate were. xxiij. seates. And vpon the seates. xxiij. elders sitting clothed in whyte rayment, and had on theyr heddes crownes of Golde.

And out of the seate proceeded lightnynges and thunders, & voyces, & there were. viij. lampes of fyre, burnyng before the seate, which are the. viij. spirites of God And before the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, & round about the seate. were. iiii. beastes full of eyes. before and behinde. And the first beaste was lyke a Lyon, and the second beaste lyke a calfe, and the thyrde beaste had a face as a man, and the fourth beaste was like a flyeng Eagle. And the. iiii. beastes had eche one of them fyre wynges about hym. and they were full of eyes within. And they had no rest day neither night sayng:
Holy

Holy, holy, holy, Lorde God almightie, whiche was and is, and is to come.

And when those beastes gaue glory and honor, and thanks to hym that sat on the seate (whiche liueth for euer and euer) the. xliiii. Elders fell doune before hym that sat on the throne, and worshipped hym that liueth for euer, and caite their Crownes before the throne, saiyng: thou art worthy O Lorde (our God) to receiue glory, and honor, and power, for thou haste created all thynges, and for thy willes sake they are, and were created.

The Gospell.

Here was a man of the Phariseis named Nichodemus Ihon. iiii.

Nichodemus, a Ruler of the Jewes. The same came to Jesus by night, and saied vnto hym: Rabbi, we knowe that thou art a teacher come fro God, for no man could do suche miracles as thou doest, except God wer with him: Jesus answered and saied vnto hym: Verely, verely I saie vnto thee, except a man be borne from aboue, he cannot se the Kyngdō of God. Nichodemus saied vnto him: how can a mā be borne when he is old: Can he entre into his mothers wombe & be borne again: Jesus answered, verely, verely I saie vnto thee except a man be borne of water and of the spirite, he cannot entre into the Kyngdō of God. That whiche is borne of the fleshe, is fleshe, & that whiche is borne of the spirit, is spirit. Veruell not thou that I saied to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whether it goeth: So is euery one that is borne of the spirite. Nichodemus answered and saied vnto hym: how can these thynges be: Jesus answered and saied vnto him, art thou a Master in Israell, & knowest not these thynges: Verely, verely, I saie vnto thee, we speake that we knowe, and testifie that wee haue seen: and ye receiue not our witnes. If I haue told you yearthly thynges, & ye beleue not: how shall ye beleue if I tell you of heauenly thynges. And no man ascendeth bp to heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen. And as Moles

I. i. lift

lifte vp the serpent in the wildernes: euen so must the sonne of man be lifte vp, that whosoever beleueth in hym, perishe not, but haue everlastyng lyfe.

The first Sondaie after Trinitie Sondaie.

Beati immacu
lati. ps CXIX



Blessed are those that bee vndefyled in the waie : and walke in the lawe of the Lorde.

Blessed are thei that kepe hys testimonies: and seke hym with their whole harte.

For thei whiche do no wyckednes: walke in his wayes.

Thou hast charged, that we shall diligently kepe thy commaundementes: O that my wayes were made so directe, that I might kepe thy statutes.

So shall I not be confounded: whyle I haue respect vnto all thy commaundementes.

I wyl chanae the with an vnfaigned harte: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy ceremonies: O forsake me not vterly.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

God the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortall nature can doo no good thyng wythoute thee, graunt vs the helpe of thy grace, that in keepyng of thy commaundementes we maie please the bothe in wyl and dede: through Iesus Christ our Lorde.

The Epistle.

i. Iohn. iij.

Dearely beloued, let vs loue one another: for loue cometh of God. And every one that loueth, is borne of God and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appereth the loue of God to vs warde, because that God sent his onely begotten sonne into the worlde, that we might lyue through hym. Herein is loue, not that wee loued God, but that he loued vs, and sent hys sonne to be the agreement for our synnes.

Dearely beloued, yf God so loued vs, we ought also to loue one another. No manne hath seen God at any tyme. If we loue one another, god dwelleth in vs and his loue is perfect

perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geue vs of his spirit. And we haue seen, and do testifie that the father sent the sonne to bee the Sauour of the worlde: whosoever confesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God, and we haue knowen and beleued the loue that God hath to vs.

GOD is loue; and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs, that we should haue truste in the daie of iudgement. For as he is euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue hym, for he loued vs first. If a mā saie: I loue God, & yet hate his brother, he is a liar. For how can he that loueth not his brother whō he hath seen, loue **G**OD whom he hath not seen: And this commaundement haue we of hym: That he whiche loueth God, should loue his brother also.

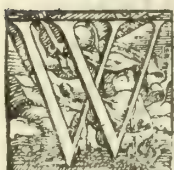
The Gospell.

Here was a certain riche man, whiche was clothed in Luc. xvi.
I purple and fine white, and fared deliciously euery daie and there was a certain begger named Lazarus, whiche laie at his gate full of sores, desirynge to be refreshed with the crommes whiche fell from the riche mannes boorde, and no man gaue vnto hym. The Dogges came also and licked his sores. And it fortuned, that the begger died, and was carried by the angelles into Abrahams bosome. The riche man also died and was buried. And beeyng in hell in tormentes, he lifte vp his eyes and sawe Abraham a farre off, and Lazarus in his bosome, and he cried and saied: Father Abraham, haue mercie on me, and sende Lazarus, that he maie dippe the tippe of his finger in water, and coole my tounge, for I am tormented in this flame. But Abraham saied: Sonne, remember that thou in thy life tyme, receiuedest thy pleasure: and contrarywise, Lazarus receiued pain: But now he is comforted, and thou art punished. Beyond all this, betwene vs and you there is a greate space sette, so that thei whiche would go from hence to you cannot: neither maie come from
thence

thēce to vs. Then he said, I praie thee therfore father, send hym to my Fathers house (for I haue fīue brethren) for to warne them, least thei come also into this place of torment. Abraham said vnto hym: thei haue Moses & the Prophetes let them heare them. And he said: nay father Abraham, but if one come vnto them from the dedde, thei will repent. He saied vnto hym: if thei heare not Moses and the Prophetes neither will thei beleue though one rose from death again.

The second Sondaie.

In quo corrigi
Psalm. CXX.



Here withall shal a young man cleanse his waie: Euen by rulyng hymself after thy worde.

With my whole harte haue I sought thee: O let me not go wrong: out of thy commaundementes

Thy wordes haue I hid within my harte: that I should not synne against thee.

Blessed art thou O Lorde: O teache me thy statutes.

With my lippes haue I been tellyng of all the iudgements of thy mouthe: I haue had a great delight in the waie of thy testimonies, as in all maner of riches.

I will talke of thy commaundementes: and haue respect vnto thy waies.

My delight shalbe in thy statutes: and I will not forget thy worde.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faylest to helpe & gouerne them whom thou doest bryng vp in thy stedfast loue: graunt this. &c.

The Epistle.

i. Ihon. iii.

Reueile not my brethren though the worlde hate you

For wee knowe that wee are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoener hateth his brother is a mansleer. And ye knowe that no mansleer hath eternal life abiding in hym. Hereby perceiue wee loue: Because

cause he gaue his life for vs: and we ought to geue our liues for the brethren. But whoso hath this worldes good and seeth his brother haue nede: and shutteth by his compassion from hym: how dwelleth the loue of God in him: By babes let vs not loue in woorde, neither in toungue: But in dede and in veritie. Hereby we knowe that we are of the veritie, and can quiete our hartes before hym. For if our harte condemne vs, God is greater then our harte, and knoweth all thynges. Derely beloued, if our hart condemne vs not, then haue we trust to God ward: and whatsoeuer we aske, wee receiue of hym, because we kepe his commaundementes, and do those thynges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes dwelleth in hym, and he in him, and hereby we knowe that he abideth in vs, euen by the spirit whiche he hath geue vs;

The Gospell.

Certain man ordeined a great supper and bad many, Luc. Xiii.

And sent his seruaunt at supper tyme, to saie to them that wer bidden, come: for all thynges are now redy. And thei all at once began to make excuse. The first said vnto hym: I haue bought a farme, and I muste nedes go and se it, I praiue thee haue me excused. And another said: I haue bought fine yoke of Oxen, and I go to proue them, I praiue thee haue me excused. And another saied, I haue married a wife, and therefore I cannot come. And the seruaunt returned and brought his Master woorde again thereof. Then was the good manne of the house displeased, and said to his seruaunt: go out quickly into the stretes, and quarters of the citee, and bryng in hither the poore & the feble, and the halt and the blynde. And the seruaunt saied: Lorde it is doen as thou hast comaunded, and yet there is roume. And the lorde saied vnto the seruaunt: go out into the hye waies and hedges, and compell them to come in, that my house maie be filled. For I saie vnto you, that none of those men whiche wer bidden, shall tast of my supper.

The.iii. Sondaie.

Retribue ser.
Psal. C. XIX.



Do well vnto thy seruaunt : that I maie liue and kepe thy worde.

Open thou mine eyes : that I maie se the wonderous thynges of thy lawe.

I am a straunger vpon yearth : O hide not thy commaundementes from me.

My soule breaketh out for the very seruent desire : That it hath alwaie vnto thy iudgementes.

Thou hast rebuked the proude : And curssed are thei that do erre from thy commaundementes.

O turne fro me Shame and rebuke : for I haue kept thy testimonies.

Princes also did sit and speake against me : But thy seruaunt is occupied in thy statutes.

For thy testimonies are my delight : and my counsailors.

Glozy be to the father, and to the sonne. *Ec.*

As it was in the beginnyng. *Ec.* Amen.

The Collect.

Lorde, wee beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desire to praie : Graunt that by thy mightie aide, we maie bee defended through Iesus Christ our Lorde.

The Epistle.

1 Peter. V.

Submit your selves euery mā one to another, knit your selves together in lowlines of mind. For God resisteth the proude, and geueth grace to the humble : Submit your selves therefore vnder the mightie hande of God, that he maie exalt you, when the tyme is come. Cast all your care vpon hym : for he careth for you. Be sober and watch : for your aduersary the Deuill, as a roaryng Lyon walketh aboute, seeking whom he maie deuour : whom resist stedfast in the faith, knowyng that the same afflictions are appoynted vnto your brethren that are in the worlde. But the GOD of all grace whiche hath called vs vnto his eternall glozy by Christ Iesu, shal his awne self (after that ye haue suffred a litle affliction) make you perfect : settle, strength, and stablishe you

you. To hym be glory & dominion for euer and euer. Amen.

The Gospell.

Then resorted vnto him all the Publicans and Synners Luc. XV.
for to heare hym. And the Phariseis & Scribes murmured sayng. He receiueth synners, and eateth with theim. But he put furthe this Parable vnto theim, sayng: what manne among you hauyng an hundred shepe (if he lose one of theim) doth not leaue ninetie and nyne in the wilderness, and goeth after that whiche is loste, vntill he fynde it: and whē he hath found it, he laeth it on his shoulders with ioye: And assone as he cometh home, he calleth together his louers and neighbours, sayng vnto them: reioyce with me, for I haue found my shepe, whiche was lost: I saie vnto you, that like wise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nynetie and nyne iuste persones, whiche nede no repentaunce.

Either what woman (hauyng ten grotes, if she lose one) doth not light a candle, & swepe the house, and seke diligently till she find it: And when she hath found it, she calleth her louers and her neighbours together, sayng: Reioyce with me, for I haue found the grote whiche I had lost. Likewise I saie vnto you, shall there be ioye in the presence of the Angelles of God, ouer one synner that repenteth.

The.iiii. Sondaie.



My soule cleaueth to the duste: O quicken thou me accordyng to thy worde.

Adhesit ps.
Psal CXIX.

I haue knowleged my waies and thou hardest me: O teache me thy statutes.

Take me to vnderstande the waie of thy commaundementes: and so shall I talke of thy wonderous workes.

My soule melteth awaie for very heuines: Comfort thou me accordyng vnto thy worde.

Take fro me the waie of lying: and cause thou me to make muche of thy lawe.

I haue chosen the waie of truthe: And thy iudgementes haue I laied before me.

I haue sticken vnto thy testimonies: O Lorde confounde
I.iiii. me

me not.

I will runne the waie of thy commaundementes : when thou hast set my harte at libertie .

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

GOD the protector of all that trust in thee, without who nothyng is strong, nothyng is holy, increas and multiply vpon vs thy mercie, that thou beyng our ruler and guide we maie so passe through thynges temporall, that we finally loose not the thynges eternall : Graunt this heauenly father for Jesu Christes sake our Lorde .

The Epistle.

Roma. vii.

Suppose that the afflictions of this life, are not worthy of the glory, whiche shalbe shewed vpon vs. For the feruent desire of the creature abideth, lookyng when the sonnes of God shall appere, because the creature is subdued to vanitie, against the will therof, but for his will whiche hath subdued thesame in hope. For thesame creature shalbee deliuered from the bondage or corruption, into the glorious libertie of the sonnes of God. For wee knowe that euery creature grooneth with vs also, and trauaileth in paine euen vnto this tyme: Not onely it, but wee also whiche haue the firste fruites of the spirite, moune in our selves also, and waite for the adopcion (of the children of God) euen the deliuerance of our bodies.

The Gospell.

Luce. vi.

Ye mercifull as your father also is mercifull. Judge not and ye shall not be iudged: condempne not, and ye shall not bee condempned. For geue and ye shalbe forgivenen. Geue and it shalbe geue vnto you, good measure and pressed doune, and shaken together and runnyng ouer, shall me geue into your bosomes. For with thesame measure that ye mete withall, shall other men mete to you again.

And he put furthe a similitude vnto them. Can the blynd lede the blind: do thei not both fall into the dicke: The disciple is not aboue his Master: euery man shalbe perfecte euen
as

as his Walter is. Why seest thou a mote in thy brothers eye but considerest not the beame that is in thyne awne eye: Either how canst thou saie to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou seest not the Beame that is in thyne awne eye. Thou ypocrite, cast out the beame out of thyne awne eye first, then shalt thou se perfectly to pull out the mote that is in thy brothers eye.

The. v. Sondaie.

Eache me, O Lorde, the waie of thy statutes: And I shall kepe it vnto the ende. *Legem pone. Psal CXIX.*

Geue me vnderstādyng, and I shall kepe thy law: yea, I shall kepe it with my whole harte.

Make me to go in the path of thy commaundementes: for therein is my desire.

Enclyne my harte vnto thy testimonies: and not to couetousnesse.

O turne awaie myne eyes, least thei beholde vanitie: And quicken thou me in thy waie.

O stablishe thy worde in thy seruafit: that I maie feare thee.

Take awaie the rebuke that I am afraied of: for thy iudgements are good.

Behold my delight is in thy commaundementes: O quicken me in thy righteousness.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Graunt Lorde wee beseeche thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce that thy congregacion maie ioyfully serue thee in all Godly quietnes, through Iesus Christ our Lorde.

The Epistle.

E you all of one mynde, and of one harte, loue as brethren, be pitifull, be curteous (meke) not rendyng euil for euil, or rebuke for rebuke: but contrariwise blesse, knowyng that ye are thereunto called, euen that ye should be heires of the blessing. For he that doth long after life, and loueth to see good daies, let hym refrain his tounge from

I. v.

euil

euill, and his lippes that thei speake no guyle. Let hym escheue euill and doo good: Let hym seke peace, and ensue it. For the eyes of the lord are ouer the righteous, and his eares are open vnto their praiers. Again, the face of the Lorde is ouer them that do euill.

Moreouer, who is it that will harme you, if ye folow that whiche is good: yea, happie are ye, if any trouble happen vnto you for righteousnesse sake. Be not ye afraied for any terror of them, neither be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospell

LUC. V.

I came to passe, that when the people pressed vpon hym, to heare the woorde of God (he stode by the lake of Genazareth) and sawe twoo shippes stande by the Lakes side, but the Fishermen were gone out of them, and wer washyng their Nettes. And he entered into one of the Shippes (whiche perteyned to Symon) and praied hym, that he would thurst out a litle from the lande. And he satte doune, and taught the people out of the ship. When he had lefte speakyng, he saied vnto Symon: Lanche out into the depe, and lette slippe your Nettes to make a draught. And Symon answered and saied vnto hym: Master, we haue labored all night, and haue taken nothyng. Neuerthelesse, at thy commaundement, I will loce furth the Nette. And whē thei had this doen, thei inclosed a great multitude of fishes. But their Nette brake, and thei beckened to their felowes (whiche were in the other shippe) that thei should come and helpe them. And thei came and filled bothe the shippes that thei sonke again.

When Symon Peter sawe this, he fell doune at Iesus knees, sayng: lord go from me, for I am a synfull man. For he was altonied, and all that were with hym at the draught of Fishes, whiche thei had taken, & so was also James and Ihon the sonnes of zebede, whiche were parteners with Symon. And Iesus saied vnto Symon: Feare not, from hencefurthe thou shalt catche menne. And thei brought the shippes to lande, and forsoke all and folowed hym.

The

The .vi. Sondaie.



Et thy louyng mercie come also vnto me, O lorde: Et ueniat.
Psal. C.xix.
euen thy saluacion, accordyng vnto thy worde.

So shall I make answere vnto my blasphemers:
for my trust is in thy worde.

O take not the worde of truth vtterly out of my mouth:
for my hope is in thy iudgements.

So shall I alwaie kepe thy lawe: yea, for euer and euer.

And I will walke at libertie: for I seke thy commaundements.

I will speake of thy testimonies also, euen before kynges:
and I will not be ashamed.

And my delight shalbe in thy commaundementes: which
I haue loued.

My handes also will I lift vp, vnto thy commaundementes
which I haue loued: and my study shalbe in thy statutes.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

GOD whiche hast prepared, to them that loue thee, suche
good thynges, as passe al manes vnderstandyng: poure
into our hartes, suche loue toward thee, that we louyng thee
in all thynges maie obtayn thy promises, whiche exceede all
that we can desire: through Iesus Christ our Lorde.

The Epistle.

Nowe ye not, that all we whiche are Baptized in Je- Roma. Vi.

In Christe, are Baptized to dye with hym: we are buried then with hym by Baptisme for to dye: that likewise as Christe was raised from death, by the glory of the father, euen so we also should walke in a newe life. For if wee be grafte in death like vnto hym: Euen so shall we be partakers of the resurrection: knowyng this, that our old man is crucified with hym also, that the body of synne, might vtterly be destroyed, that hencefurthe we should not be seruantes vnto synne. For he that is dedde, is iustified from synne.

wherefore, if we be dedde with Christ, we beleue, that we shall also liue with hym, knowyng that Christ beyng raised from

from death, dieth no more. Death hath no more power ouer hym. For as touchyng that he died, he died cōcernyng synne. once. And as touchyng that he liueth, he liueth vnto God: likewise, confidre ye also, that ye are ded, as touchyng sinne, but are aliue vnto God, through Iesus Christ our Lorde.

The Gospell.

Math. V.

Jesus saied vnto his disciples, except your righteousness exceede the righteousness of the Scribes & Phariseis, ye cannot entre into the Kyngdō of heauen. Ye haue heard that it was said vnto them of the old tyme, thou shalt not kill: whosoever killeth shall be in daunger of iudgement. But I saie vnto you: that whosoever is angry with his brother (vnadvisedly) shall be in daunger of iudgement. And whosoever saie vnto his brother, Racha, shall be in daunger of a counsaile. But whosoever saith, thou foole, shall be in daunger of hell fire. Therefore, if thou offerest thy gift at the aultar, and there remembrest that thy brother hath ought against thee, leaue there thyne offering before the aultare, and go thy waie firste, and bee reconciled to thy brother, and then come and offre thy gift.

Agree with thyne aduersary quickly, whilest thou art in the waie with hym, least at any tyme the aduersary, deliver thee to the Judge, and the Judge deliver thee to the Minister, and then thou bee caste into prison. Verely I saie vnto thee, thou shalt not come out thence, till thou haue paid the uttermoste farthyng.

The. vii. Sondaie.

Memor esto.
Psal. C. XIX.



Thinke vpon thy seruante, as concernyng thy word wherein thou hast caused me to put my trust.

The same is my comforte in my trouble: For thy worde hath quickened me.

The proude haue had me exceedingly in derisiō: yet haue I not shrynked from thy lawe.

For I remēbred thine everlastyng iudgementes, O lorde: and receiued comfort.

I am horribly afraied: for the vngodly, that forsake thy law.

Thy Statutes haue been my songes: in the house of my pilgrimage

pilgrimage.

I haue thought vpon thy name, O Lorde in the night season: and haue kept thy lawe.

This I had: because I kept thy commaundementes.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Lorde of all power and might, whiche art the aucthour and geuer of all good thynges, graffe in our hartes the loue of thy name, increase in vs true Religion, nourishe vs with all goodnesse, and of thy greate mercie, kepe vs in the same: through Iesus Christ our Lorde.

The Epistle.

Speake grossly, because of the infirmitie of your flesh. Roma. vi.

I As ye haue geuen your membres seruauntes to vncleanness and to iniquitie (from one iniquitie to another) euen so now geue ouer your membres seruauntes vnto righteousnesse, that ye may bee sanctified. For when ye were seruauntes of synne, ye were boyde of righteousnesse. What fruit had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges are death. But now are ye deliuered fro synne, and made the seruauntes of God; and haue your fruite to bee sanctified, and the ende euerlasting life. For the reward of synne is death, but eternal life is the gift of God: through Iesus Christ our Lorde.

The Gospell.

In those daies, when there was a very great compaignie, Math. viii.

I and had nothyng to eate, Iesus called his Disciples vnto hym, and saied vnto them: I haue compassion on the people, because thei haue been now with me. iiii. daies, and haue nothyng to eate: And if I sende them away fastyng, to their awayne houses, thei shall faint by the waye, for diuerse of the came from farre. And his disciples answered hym: where should a man haue bread here in the wilderness, to satysfie these? And he asked them, how many loaves haue ye? Thei saied seuen. And he commaunded the people to sitte doune on the grounde. And he tooke the seuen loaves

And

And when he had geuen thanks, he brake and gaue to his disciples, to set before them. And thei did set them before the people. And thei had a few small fishes. And when he had blessed, he commaunded them also to be set before them. And thei did eate, and wer suffised. And thei toke vp of the broke meate that was lefte, seuen Baskettes full. And thei that did eate wer aboute foure thousande. And he sent them awaie.

C The. viii. Sondaie.

Portio mea.
Psal. C. xix.



Thou art my porcion, O Lorde: I haue promised to kepe thy lawe.

I made my humble petition in thy presence with my whole harte: O bee mercifull vnto me, accordyng vnto thy worde.

I cal myne awne waies to remembraunce: and turne my fete vnto thy testimonies.

I made hast: and prolonged not the tyme to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: Because of thy righteous iudgementes.

I am a compaignion of all them that feare thee: and kepe thy commaundementes.

The yearth, O Lorde, is full of thy mercie: O teache me thy statutes.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, and is now. &c. Amen.

The Collect.

GOD whose prouidence is neuer deceiued, wee humbly beseeche thee, that thou wilt put awaie from vs all hurtfull thynges, and geue those thynges whiche bee profitable for vs: through Iesus Christ our Lorde.

The Epistle.

Roma. viii.

Rethzen, we are debtors not to the fleshe, to liue after the fleshe. For if ye liue after the fleshe, ye shall dye. But if ye (through the spirit) do mortifie the deedes of the body, ye shall liue. For as many as are led by the spirit of

of God, they are the sonnes of GOD: For ye haue not recey-
ued the spirite of bondage to feare any more, but ye haue re-
ceiued the spirite of adopcion, where by we crye: Abba father
Thesame spirit certifieth our spirite, that we are the sonnes
of God, If we be sonnes, then are we also heires, the heires I
meane of God, and heires annexed with Christ, if so bee that
we suffre wyth hym, that we maie be also glorified together
wyth hym.

The Gospell,

Beware of false Prophetes, whiche come to you in she-^{Mat. vij.}
pes clothyng, but inwardly they are rauenynge wol-
ues. Ye shall knowe theim by their frutes. Do men
gather Grapes of thornes? Or fygges of Thistles? Euen so
euey good tree byngeth furth good frutes: But a corrupt
tree byngeth furthe euill frutes. A good tree cannot byng
furthe bad frutes, neyther can a bad tree byng furthe good
frutes. Euery tree that byngeth not furth good fruite, is he-
wen doune and caste into the fire. wherefore, by their frutes
ye shal knowe the. Not euery one that saith vnto me, Lorde,
Lorde, shall entre into the kyngdom of heauen: But he that
doeth the will of my father whiche is in heauen, he shall en-
tre into the kingdom of heauen.

The .ix. Sondaie



Lorde, thou hast delt graciously with thy ser-^{Psalm. lxxix.}
uaunt: Accordyng vnto thy worde.

O learne me true vnderstanding, and know-
lege: For I haue beleued thy commaundementes
Before I was troubled I wēt wrong: But
nowe I haue kept thy worde.

Thou art good and gracious: O teache me thy statutes.
The proude haue immagined a lie against me: But I wil
kepe thy commaundementes with my whole harte.
Their hart is as fat as bzaune: But my delight hath been
in thy lawe.

It is good for me that I haue been in trouble: that I may
learne thy statutes.

The lawe of thy mouthe is derer vnto me: then thousan-
des

des of gold and siluer.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

GRaunt to vs Lorde we beseeche thee, the spirit to thinke and do alwaies suche thynges as bee rightfull, that we whiche cannot be without thee, maie by thee be able to liue accordyng to thy will: through Iesu Christ our Lorde.

The Epistle.

1 Cor. X.

Brethren, I would not that ye should bee ignoraunt how that our fathers wer all vnder the cloude, and all passed through the sea, and were all Baptized vnder Moyses in the Cloude, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And thei dranke of the spirituall rocke that folowed them, whiche rocke was Christe. But in many of them had God no delight. For thei wer ouertrowen in the wilderness.

These are ensamples to vs, that we should not lust after euill thynges, as thei lusted. And that ye should not be worshippers of Images, as wer some of them, accordyng as it is written. The people satte doune to eate and drynke, and rose vp to plaie. Neither let vs bee defiled with fornicacion, as some of them wer defiled with fornicacion, and fel in one daie, thre and twentie thousande. Neither let vs tempt Christ as some of them tempted, and wer destroyed of Serpentes. Neither murmure ye, as some of them murmured, and wer destroyed of the destroyer.

All these thynges happened vnto them for ensamples: But are written to put vs in remembraunce, whom the endes of the worlde are come vpon. wherefore let hym that thynketh he standeth, take heed lest he fall. There hath none other temptation taken you, but suche as folowed the nature of man. But God is faithfull, whiche shal not suffre you to bee tempted aboue your strength: But shal in the middes of temptation make a waie, that ye maie bee able to beare it.

The Gospell.

Iesus

Jesus said vnto his Disciples there was a certein Luc xvi.

I rich man whiche had a Steward, and the same was accused vnto hym, that he had wasted his goodes.

And he called him, and said vnto hym: How is it, that I heare this of the: Geue accomptes of thy Stewardship, for thou maiest be no longer Steward. The Steward sayed within hymselfe, what shall I do: For my master taketh a waie from me the Stewardship. I cannot dig, and to beg I am ashamed, I wote what to do, that whē I am put out of the Stewardship, thei may receiue me into their houses.

So when he had called all his masters debtors together he said vnto the first, how muche owest thou vnto my master: And he sayed an hundred Tunnes of oyle. And he said vnto him, take thy byl, and sit doune quyeckly, & wyte fiftie. Then said he to another, howe muche owest thou: And he said an hundred Quarters of wheate. He said vnto him, take thy byl and write foure skore. And the lord commēded the vniuste Stewarde, because he had doen wysely. For the chyldren of this worlde are in their nacion, wyser then the children of light. And I saie vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, thei may receiue you into euerlastig habitaciōs.

The .x. Sondag.



thy hādes haue made me & fashioned me: O geue Manus tue.
me vnderstanding, that I may learne thy com- Psal. C. xix.
maundementes.

They that feare the wyll be glad, when they se me: Because that I haue put my trust in thy worde.

I knowe, O lord, that thy iudgementes are right: And that thou of very faithfulness, hast caused me to be troubled

O let thy mercifull kyndnes be my comfort: According vnto thy worde vnto thy seruant.

O let thy louing mercies come vnto me, that I may liue: For thy lawe is my delight.

Let the proude bee confounded, for they go wickedly aboute to destroye me: But I will bee occupied in thy commaundementes.

R. i.

Let

Let suche as feare the, and haue knowē thy testimonies
Be turned vnto me.

O let my hart be sound in thy statutes: that I be not a-
shamed.

Gloꝝy be to the father and to the. &c. As it was in the. &c.

The Collect.

Let thy mercifull eares, O Lorde, be open to the pray-
ers of thy hūble seruauntes, and that they may obtēyn
their petitions, make theim to aske suche thinges as shall
please the: through Iesus Christ our Lorde.

The Epistle.

i. Cor. Xij.

Concerning spirituall thynges (brethren) I would
not haue you ignoraunt. Ye knowe that ye were Ge-
tiles, and wēt your waies vnto domme ymages, euē
as ye were led. Wherefore I declare vnto you that no man
speaking by the spirite of God, defieth Iesus. Also no man
can saie, that Iesus is the Lorde, but by the holy ghost.
There are diuersities of giftes, yet but one spirit. And the-
re are differences of administracions, & yet but one Lorde
and there are diuerse maners of operaciōs, and yet but one
God, whiche worketh all in all.

The gift of the spirite is geuē to euery mā, to edifie with
all. For to one is geuen through the spirite, the vttēraunce
of wisdom, to another is geuen the vttēraunce of knowlege
by thesame spirite: To another is geuen faithe by thesame,
spirite. To another the gift of healing by thesame spirite.
To another power to do miracles: To another to Pro-
phetie: To another Iudgement to discerne spirites. To an-
other diuerse tongues. To another the interpretacion of
tongues: But these all worketh euen the selfsame spirite,
deuiding to euery man a seuerall gift, euen as he wyll,

The Gospel.

Luc. XIX.

And when he was come nere to Ierusalem, he be-
held the Citie, and wept on it, sayng: If thou had-
dest knowen those thynges, whiche belong vnto thy
peace, euē in this thi daie, thou wouldest take hede. But now
are

are they hid from thine eies. For the dayes shall come vnto the, that thy enemies shall also cast a banke about the and compasse the rounde and kepe the in on euery side, and make the euen with the ground, and thy chyldren which are in the. And they shall not leaue in the one stone vpon a nother, because thou knowest not the tyme of thy vilitacion. And he went into the Temple, and began to cast out theim that solde therein, and theim that bought sayng vnto them: It is writtē, my house is the house of prayer: but ye haue made it a denne of theues. And he taught daily in the temple.

The. xi. Sondaie.



My soule hath longed for thy saluacion: and I haue a good hope, because of thy worde.

Defecit. Psal.
C. xix.

My eies long sore for thy worde sayng: O whē wilt thou conforte me.

For I am become like a Bottle in the smoke: yet do I not forget thy statutes.

How many are the dayes of thy seruauntes: when wilt thou be auenged of them that persecute me.

The proude haue digged Pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: They persecute me falsely, O be thou my helpe.

They had almoste made an ende of me vpon yearth: But I forsake not thy commaundementes.

O quicken me after thy louing kindnes: and so shall I kepe the testimonies of thy mouth.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

GOD whiche declarest thy almightye power, moste chiefly in shewing mercye and pitie: Geue vnto vs abundantly thy grace, that we runnyng to thy promises, maie be made partakers of thy heauenly treasure: through Iesus Christ our Lorde.

The Epistle.

Rehzen, as pertainyng to the Gospel, which I preached vnto you, whiche ye haue also excepted, and in the which ye cōtinue, by the which ye are also saued,

i. cor. xv.

R. ij.

I do

I do you to wete after what maner I preached vnto you: if ye kepe it, except ye haue beleued in vain. For fyrst of al I deliuered vnto you, that which I receiued, how that Christ died for our sinnes, agreing to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the xii. After that was he seen of mo then fīue. C. brethren at once, of whiche many remain vnto this daye, and many are fallē a slepe. After that appeared he to James, then to all the Apostles. And last of al he was seen of me, as of one that was borne out of due tyme. For I am the least of the Apostles whiche am not worthy to bee called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace which is in me: was not in vain. But I labored more abundantly then thei all, yet not I but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospel.

Luc. xviij.

Christ told this parable vnto certain whiche trusted in themselves, that they were perfect and, dispised other. Two men went vp into the temple to praie, the one a Pharise, and thother a Publican, The Pharise stode and prayed thus with himself. God I thāke the that I am not as other mē are, extorcioners, vniust, adulterers, or as this Publicā, I fast twise in the weke: I geue tith of al that I possesse. And the Publicā standing a farre of would not lyfte vp his eyes to heauen, but smote his brest sayng: God be mercyfull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For every man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

The xii. Sondag.

In eternum dñe
Psal C. xix.

Orde, thy worbe: endureth for ever in heauen. Thy truthe also remayneth from one generation to another: thou hast laied the foundaciō of the yearth and it abideth.

They

They continue this daie, according to thine ordinaunces :
For all thinges serue the.

If my delite had not been in thy lawe: I should haue perished in my trouble.

I wil neuer forget thy cōmaundementes: for with them thou hast quickened me.

I am thyne, Oh saue me: For I haue sought thy cōmaundementes.

The vngodly lared wayte for me to destroy me: But I will consider thy testimonies.

I see that al thinges come to an ende: But thy cōmaundementes are exceeding brode.

Glorie be to the father, and to the sonne and to the .*sc.*

As it was in the beginning, is now. *sc.*

The Collect.

Al mightie and euerlastyng God, whiche art alwayes
more ready to here then we to praie, and art wont to
geue more the ether we desire or deserue: powre doune vpon
vs the aboundaunce of thy mercie, forgeuing vs those thinges
whereof our consciēce is afraied, and geuing vnto vs that
that our prayer dare not presume to aske, thorough Iesus
Christ our Lorde.

The Epistle.

Wch trust haue we through Christ to Godward, not ij. Cor. iij.
that we are sufficient of our selves, to thinke any
thing, as of our selves, but yf we bee able vnto any
thing, the same cometh of God, which hath made vs able
to minister the New Testament, not of the letter, but of the
spirite: For the letter killeth, but the spirite geueth life. If
the ministracion of death through the letters figured in sto-
nes was glorious, so that the chyldren of Israel could not
behold the face of Moses, for the glory of his cōfiteaunce
(which glory is doen a waie) why shal not the ministraciō
of the spirite be muche more glorious, for if the ministraciō
of condempnation be glorious, muche more dooeth the mi-
nistracion of righteousnes excede in glory.

The Gospel.

L. iij.

Jesus

Math. vii

Elus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile, thoro we the middes of the coastes of the .x. cities. And they brought vnto hym one that was deaffe, and had an impediment in his speache, and they praied hym to putte his hande vpon him. And when he had taken hym aside from the people, he put his fyngers into his eares, and did spytt, and touched his tounge and loked vp to heauen and sighed, and said vnto him: Ephata, that is to saye be opened. And straight waye his eares were opened, and the string of his tounge was loosed, and he spake plain. And he commaunded them that they should tell no man. But the more he forbad thein, so muche the more a greate deale they published, saiyng: he hath doen all thinges well, he hath made bothe the deaffe to heare, and the dumme to speake.

C. The. xiii. Sondaye.

Quomodo dis
Psal. c. xix.

Lorde, what loue haue I vnto thy lawe: All the daye long is my studie in it.

Thou, through thy commaundementes hast made me wyser then mine enemies: For they are euer with me.

I haue more vnderstandyng then my teachers: For thy testimonies are my study.

I am wyser then the aged: Because I kept thy commaundementes.

I haue refrained my feete from euery euell waie: that I may kepe thy worde.

I haue not shrinked from thy iudgementes: For thou teachest me.

O how swete are thy wordes vnto my throte: yea, sweeter then hony vnto my mouthe.

Through thy commaundementes I get vnderstandyng: therfore I hate all wicked wayes.

Glory be to the father. &c. As it was, in the begyn. &c.

The Collect.

Almightie and mercyfull God, of whose onely gifte it cometh, that the faithful people do vnto the true and laudable seruice: Graunt we beseeche thee, that wee maye
so

for unne to thy heauenly promyses, that we sayle not finally to attaine the same: Through Iesus Christ our lord.

The Epistle.

O Abraham and his seede were the promises made. Gala. iii.
The saith not in his seedes, as many: But in thy seede, as of one, whiche is Christ. This I saie, that the Lawe whiche began after ward, beyond foure hundred & thirtie yeres, doth not disanull the Testament that was confirmed afore of God vnto Christ ward, to make the promyse of none effecte. For yf the inheritaunce come of the Lawe, it cometh not now of promys. But God gaue it to Abraham by promys. Wherefore then serueth the Lawe? The Lawe was added because of transgression (till the seede came, to whom the promyse was made) and it was ordeigned by Angels in the hand of a mediator: A mediator is not a mediator of one: But God is one. Is the lawe then agaynst the promise of God? God forbid. For if there had ben a lawe geuen, whiche could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thynges vnder synne, that the promise by the faithe of Iesus Christ, should be geuen vnto them that beleue.

The Gospel.

Appie are the eies which see the thinges that ye see. Luc. X.
For I tell you, that many Prophetes and Kynges haue desyred to see those thinges whiche ye see, and haue not seen them, and to heare those thinges whiche ye heare, and haue not hard them.

And behold, a certain Lawyer stode by and tempted hym, sayng: Master, what shall I doo to inherite eternall life: he saied vnto hym: what is written in the Lawe, how readest thou, and he aunswered and saied: Loue the Lorde thy God with all thy harte, and with all thy soule, & with all thy strength, and with all thy minde: And thy neighbor as thy self. And he saied vnto hym: Thou hast aunswered right. This do and thou shalt liue: But he wylling to iustifie hymself, saied vnto Iesus: And who is my neighbour: Iesus answered and saied: A certain man descended from

Jerusalem to Hierico, and fell among theues, whiche robbed him of his raiment and wounded him & departed, leaving hym half ded: And it chaunced that there came doune a certain priest that same waye, and when he sawe hym he passed by. And like wise a Leuite, when he went nye to the place, came and looked on hym, and passed by. But a certain Samaritaine as he iorneyed, came vnto hym, and when he sawe hym, he had compassion on hym and went to and bounde by his woundes, and poured in Oyle and Wyne, & set hym on his awne beast, and brought hym to a common Inne, & made prouision for hym. And on the morow, when he departed, he toke out two pēce, & gaue them to the host, and saied vnto hym: Take cure of hym, & whatsoeuer thou spendest more, when I come again I Wyll recompense the. Which now of these thre thikest thou was neighbor vnto him that fel among the theues? And he said he that shewed mercye on him. Then saied Jesus vnto hym: Go, and doo thou lyke wyse. ¶ The .xiiij. Sondaye.

Lucerna pedibus
meis. Psal.
Cxiix



Hy worde is a Lanterne vnto my feete: And a light vnto my pathes.

I haue sworn: and am stedfastly purposed to kepe thy righteous iudgmentes.

I am troubled aboue measure: quicken me O lord accordyng vnto thy worde.

Let the fre wyl offeringes of my mouthe please thee, O Lord: And teache me thy iudgmentes.

My soule is alwai in my hand: yet do I not forget thy law.

The vngodly haue laid a snare for me: but yet I warued I not from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for euer: And why? They are the very ioye of my harte.

I haue applied my hart to fulfill thy statutes alway: Euen vnto the ende.

Glozy be to the father. &c. As it was in the begin. &c.

The Collect.

Almightie & everlasting God, geue vnto vs the increase of faith, hope, and charitie, and that we maie obteigne that

that which thou doest promise : Make vs to loue that which thou doest commaunde, through Iesus Christ our lord.

The Epistle.

Soie walke in the spirite, and fulfyll not the lust of ^{Gal. v.} the flesh. For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesh: These are contrary one to the other, so that ye cannot doo whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the lawe. The dedes of the flesh are manifest, whiche are these, adultery, fornicacion, vncleennesse, wantonnesse, worshipping of images, witchcraft, hatred, baryaunce, zeale, wrathe, strife, sedicions, sectes, enuiyng, murder, drunkennes, glottony, and such like : Of the whiche I tell you before, as I haue told you in times past, that they whiche commit such things, shall not be inheritours of the kingdom of God. Contrarily, the fruite of the spirite, is loue, ioye, peace, long suffering, gentlenesse, goodnes, faithfulness, mekenes, temperaunce. Against such there is no law. They truly that are Christes, haue crucified the flesh with the affections and lustes.

The Gospel.

And it chaunced as Iesus went to Ierusalem that he ^{Luc. xvii.} passed through Samaria & Galile. And as he entred into a certaine toun, there met hym ten men that were lepers: Whiche stood a farre of, and put furth theyr voices and said : Iesu Master haue mercie vpon vs. when he sawe them, he saied vnto them : go shew your selves vnto the priestes. And it came to passe, that as they went, they were censed. And one of them, when he sawe that he was censed, turned backe againe, & with a lowde voyce prayled God, & fell down on his face at his fete, & gaue him thākes. And the same was a Samaritane. And Iesus answered, and saied: are there not ten censed? But where are those .ix.? There are not founde that returned againe to geue God prayse saue only this straunger. And he saied vnto hym: aryle go thy way, thy faith hath made the whole.

The .xv. Sondaie.



Hate thiem that imagine euell thinges: But thy
lawe do I loue,
Thou art my defence and shield: And my trust
is in thy worde.

Away fro me ye wicked: I wyll kepe the commaunde-
mentes of my God.

Establishe me according vnto thy woorde, that I maye
liue: And let me not be disappointed of my hope.

Holde thou me by, & I shalbe safe: yea, my delight shalbe
euer in thy statutes.

Thou hast troden doune all theim that departe from
thy statutes: for they imagine but deceit.

Thou puttest away all the vngodly of the earth lyke
drosse: Therefore I loue thy testimonies.

My fleshe trembled for feare: And I am afraied of thy
iudgementes.

Glory be to the father and to the. &c. As it was in the. &c

The Collect.

KEpe we beseeche the O Lord thy churche with thy per-
petual merrie, and because the frailtie of man without
the cannot but fal: Kepe vs euer by thy helpe, and leade vs
to all thynges profitable to our saluacion: Through Je-
sus Christ our Lorde. Amen.

The Epistle.

Gal. vi.

Esee, how large a letter I haue written vnto you,
Y with mine owne hand. As many as desire without-
ward apperaunce to please carnally, thesame con-
strayne you to be circumcised, onely least they should suffre
persecution for the crosse of Christ. For they themselves
whiche are circumcised kepe not the lawe, but desire to ha-
ue you circumcised, that they myght reioyce in your fleshe.

God forbid that I should reioyce, but in the crosse of our
lorde Jesu Christ, wherby the worlde is crucified vnto me,
and I vnto the worlde. For in Christ Jesu neither circu-
cision auailleth any thing at all, nor vncircumcision: But
a newe creature. And as many as walke according vnto
this rule, peace bee on them, and merce, and vpon Is-
raell

raell that parteineth to God. From hencefurth, let no man put me to bulines: For I beare in my body the markes of the lord Iesu. Brethren, the grace of our lord Iesu Christ be with your spirite. Amen.

The Gospel.

No man can serue two maysters, for either he shall hate the one and loue the other, or els leane to the one, and dispise the other: ye cannot serue God & Maⁿmon. Therefore I saye vnto you: be not carefull for your life, what ye shall eat or drinke, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meate, and the body more of value then raiment? Behold, the fowles of the aire, for they sowe not, neither do they reape, nor carry into the barnes: And your heauenly father fedeth them. Are ye not muche better then they? Math. vi.

Whiche of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for rayment: conside the lilies of the fiede how they growe, They labor not: neither do they spinne. And yet I saye vnto you, that euen Salomon in all his royaltie was not clothed lyke one of these, wherfore, if God so clothe the grasse of the field (which though it stand to day, is to morow cast into the fornaice:) shall he not much more do the same for you, O ye of litle faith: Therfor take no thought, sayng: what shall we eat, or what shall we drinke, or where with shall we be clothed? After all these things do the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these things. But rather seke ye first the kyngdome of God & the righteuousnes therof, & all these things shall be ministred vnto you.

Care not then for the morow, for to morow day shall care for it selfe: Sufficient vnto the daie is the trauaile therof.

The xvi. Sondag.



Deale with the thyng that is lawfull and right: Feci iudicium.

O geue me not ouer vnto mine oppressours. Psal. C. xix.

Make thou thy seruaunt to delight in that which is good: That the proude do me no wrong.

Mine eyes are wasted awaie with looking for thy health:

And

And for the worde of thy righteousness.

O deale with thy seruaunt according vnto thy louyng mercie: And teache me thy statutes.

I am thy seruaunt, O graunt me vnderstanding: that I maie knowe thy testimonies.

It is tyme for the lord to laye to thine hande: For they haue destroyed thy lawe.

For I loue thy commaundementes: Aboue Gold and precious stone.

Therefore hold I straight all thy commaundementes: And all falle wayes I vtterly abhorre.

Glozy be to the father, and to the sonne and to the. &c.

As it was in the beginning, is now and euer. &c. Amen.

The Collect.

URde We beseeche the, let thy continuall pitie cleanse & defende thy congregacion, and because it cannot continue in safetie without thi succour, preserve it euermore by thy helpe and goodnesse, through Iesus Christ our lord.

The Epistle.

Eph. iiij.

Desire that you faint not because of my tribulacions that I suffre for your sakes: whiche is your praise.

For this cause I bowe my knees vnto the father of our lord Iesus Christ, whiche is father of all, that is called father in heauen and in yearth, that he would graunt you accordyng to the riches of his glozy, that ye may be strengthened with might by his spirite in the inner man, that Christ may dwel in your hartes by faith, that ye being rooted and grounded in loue, might be able to comprehend with all sanctes what is the bredth and length, depth & heighth: and to knowe the excellent toue of the knowlege of Christ, that ye might bee fulfilled with all fulnes, which cometh of God. Vnto hym that is able to do exceeding aboundantly aboue al that we aske or thinke, according to the power that worketh in vs, be praise in the congregacion by Christ Iesus throughout all generacions fro time to tyme. Amē.

The Gospel.

And

And it fortuneth that Iesus went into a citie called Naim, and many of his disciples wēt with hym and muche people. When he came nie to the gate of the citie, behold there was a dead mā cried out which was the onely sonne of his mother, and she was a widowe, & muche people of the citie was with her. And when the lorde sawe her, he had compassion on her, and said vnto her, wepe not. And he came nye & touched the coffin, & they that bare hym stode still. And he said, yongmā, I saie vnto the aryse. And he that was ded, sat vp, and began to speke. And he deliue-
 ted him to his mother. And there came a feare on them all, and they gaue the glory vnto God, sayng: A grea-
 tephore is risen vp among vs, and God hath visited his peo-
 ple. And this rumor of him went furthe thoroughout all
 Iury, and throug hout all the regions whiche lye round a-
 bout.

The. xviij. Sondaie.



Thy testimonies are wonderfull: Therefore doeth
 my soule kepe theim.

Mirabilia. Psal.
 C. xix.

When thy word goeth furth: It geueth light
 and vnderstandingeuen vnto the symple.

I opened my mouth and drue in my breath: For my de-
 light was in thy commaundementes.

Wloke thou vpon me, and be merciful vnto me: As thou
 blest to do vnto those that loue thy name.

Ordre my steppes in thy worde: And so shall no wicked-
 nes haue domiuiou ouer me.

Deliver me from the wrongful dealinges of men: And
 so shall I kepe thy commaundementes.

Shewe the light of thy cōtēnaunce vpon thy seruants:
 And teache me thy statutes.

Myne eies gushē out with Water: Because mē kepe not
 thy lawe.

Glozy be to the father. &c. As it was in the begin. &c.

The Collect.

Lord we pray the that thy grace maie alwaies preuent,
 and folowe vs, and make vs continually to bee geuen
 to

to all good workes through Iesus Christ our lord.

The Epistle.

Eph. iij.

(whiche am a prisoner of the lordes) exhort you, that
I ye walke worthy of the vocacion, where with ye are
 called with all lowlinesse and mekenesse: with hum-
 blenes of mind, forbearing one another through loue, and
 be diligēt to kepe the vnitie of the spirite, through the bond
 of peace, being one body & one spirite, euē as ye are called in
 one hope of your calling. Let there bee but one Lord, one
 faithe, one Baptisme, one God and father of all, whiche is
 aboue all, and through all, and in you all.

The Gospel.

Luc. xiiij

I chaunced that Iesus wente into the house of one
 of the chief Pharises, to eate breade on the Sabboth
 daie: And they watched him. And behold there was
 a certain man before hym, whiche had the Droplie. And
 Iesus aunswered and spake vnto the Lawiers and Pha-
 rises, sayng: Is it lafull to heale on the Sabboth daie?
 And they helde their peace. And he tooke him and healed
 him, and let him go, and aunswered them, sayng: whiche
 of you shall haue an Asse or an Oxe fallen into a pit, & wyll
 not straight waie pull hym out on the Sabboth daie? And
 they could not aunswere him agayn to these thynges. He
 put forth also a similitude to the gestes, when he marked
 howe they pleased to be in the highest romes, & sayed vnto
 them: when thou art biddē of any mā to a wedding, sit not
 doune in the highest rome, least a more honorable mā then
 thou, be bidden of him, & he that bad him and the come and
 saie to the geue this man rome & thou begin with shame to
 take the lowest rome. But rather when thou art biddē, go
 and sit in the lowest rome, that whē he that bad the cometh
 he maye saie vnto the, frend sit bp hygher. Then shalt thou
 haue worshyp, in the presence of thē that sit at meate with
 the. For whosoever exalteth himselfe, shalbe brought lowe,
 and he that humbleth hymselfe, shalbe exalted.

The. xviij. Sondaye.

Righteous



Righteous art thou, O lord: And true is thy iudgement. Iustus es dñs
Psal. C. xix.

The testimonies that thou hast commaunded:
Are exceeding righteous and true.

My zeale hath euen consumed me. Because myne enemies haue forgotten thy wordes.

Thy worde is tried to the bittermoste: And thy seruant loueth it.

I am small, and of no reputation: yet do not I forget thy commaundementes.

Thy righteousness is an everlasting righteousness: and thy lawe is the trueth.

Trouble and heuines haue taken hold vpon me: yet is my delight in thy commaundementes.

The righteousness of thy testimonies is everlasting: O graunt me vnderstanding and I shall lyue.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

Lorde we beseeche the, graunt thy people grace to auoide the infections of the deuell, and with pure hart & mind, to folowe the, the only God: through Jesus Christ our lord.

The Epistle.

Thanke my God alwayes on your behalf, for the i. Cor. 1.
I grace of God, whiche is geuen you by Jesus Christ, that in all thinges ye are made ryche by hym, in all utteraunce, and in all knowlege, by the whiche thinges, the testimony of Jesus Christ, was confirmed in you, so that ye are behind in no gift, waiting for the appering of oure Lorde Jesus Christ, whiche shall also strength you vnto the ende, that ye maie be blameles, in the daye of the coming of our Lorde Jesus Christ.

The Gospel.

When the Pharises had hard, that Jesus did put the Math. xxij.
Saduces to silēce, they came together, & one of them (which was a doctor of lawe) asked hym a question, temptyng hym, and sayng: Master, whiche is the greatest com

commaundement in the lawe: Iesus saied vnto him: thou shalt loue the lord thy God With all thy harte, and with all thy soule, and with all thy minde. This is the first & greatest commaundemēt. And the second is lyke vnto it. Thou shalt loue thyne neighbour as thy selfe. In these two commaundementes hang all the lawe & the prophetes. While the Phariseis were gathered together, Iesus asked theim sayng: what thincke ye of Christ, whose sonne is he: They sayd vnto hym, the sonne of Dauid. He sayed vnto theim, how then doth Dauid in spirite, cal him Lord sayng: The Lorde saied vnto my Lord, sit thou on my right hande tyll I make thyne enemyes thy footestole. If Dauid then call hym Lorde, how is he then his sonne: And no man was able to aunswere hym any thing, neither durst any man (fro that daye furth) aske hym any mo questions.

The. xix. Sondaye.

Clamavi. Psal.
xix.



Call with my whole hart: heare me O Lorde, I wyll kepe thy statutes.

Yea euen vpon the do I call: help me and I shall kepe thy testimonies.

Early in the morning do I crie vnto the: For in thy word is my trust.

Myne eies preuent the night watches: that I might be occupied in thy wordes.

Heare my voice (O Lorde) accordyng vnto thy louyng kyndnes: quicken me accordyng as thou art wont.

They drawe nye that of malice persecute me: & are farre from thy lawe.

Be thou nie at hande, O lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for ever.

Glozy be to the father. &c. As it was in the. &c.

The Collect.

O God, forasmuche as without the, we are not able to please the: graūt that the working of thy mercye, may in all thynges direct & rule our hartes: through Iesus. &c.

The

Hys I saie and testifie through the Lorde, that ye
E hencefurth walke not as other Gentiles walke, in
 vanitie of their mynde, Whyle they are blynded in
 theyr vnderstandyng, beyng farre from a goodly lyfe, by the
 meanes of the ignorācie that is in them, and because of the
 blyndnes of their hartes, whiche beyng past repentance,
 haue geuen them selues ouer vnto wantonnesse, to worke
 all maner of vncleannes, euen wyth greedines. But ye haue
 not so learned Christ. If so be that ye haue hearde of hym,
 and haue been taught in hym, as the trueth is in Iesu: (as
 concernyng the conuersacion in tyme past) to laye from you
 that olde man, whiche is corrupt, accordyng to the deceiua-
 ble lustes. To be renued also in the spirit of your mind, and
 to put on that newe man, whiche after God is shapen in
 righteousnes and true holynes. Wherefore, put away lyng
 and speake euery man truth vnto his neighbor, forasmuche
 as we are membris one of another. Bee angry and synne
 not: Let not the Sunne go doune vpon your wrath, neither
 geue place to the backbiter, let him that stole, steale no more
 but let him rather labor with his handes, the thing whiche
 is good, that he maie geue vnto hym that nedeeth.

Let no fylthy cōmunicacion procede out of your mouth:
 But that which is good to edifie with all, as oft as nede is,
 that it may minister grace vnto the hearers. And greue not
 ye the holy spirite of God, by whome ye are sealed vnto the
 daie of redemption. Let all bytternes and fearnes, and
 wrath, and roaryng, and cursed speakyng, be put away fro
 you, with all maliciousnes. Be ye curteous one to another
 inercyfull, forgewing one another, euen as god for Christes
 sake hath forgewen you.

The Gospel.

Jesus entred into a Shyp, and passed ouer, and came Math. ix.
 into his awne citie: And behold, thei brought to hym
 a man, sycke of the Palsey, lyng in a bed. And when
 Iesus sawe the fayth of them, he sayed to the sycke of the
 Palsey: sonne be of good cheere, thy synnes be forgewen thee.

L. i.

And

And behold, certain of the scribes said within themselves: This man blasphemeth. And when Jesus sawe their thoughtes, he sayed: Wherfore thynke ye euill in your heartes: Whether is it easier to saie, thy sinnes be forgiven thee, or to saie arise and walke: But that ye may know, that the sonne of man hath power to forgive sinnes in yerth: Then sayeth he to the sycke of the Palsey: Arise, take vp thy bed, and go vnto thyne house. And he arose, and departed to his house: but the people that sawe it, meruailed and glorified God, whiche had geuen suche power vnto men.

The .xx. Sondaie.

Vide humilitatem meam.
Psalm. CXIX



Consider myne aduersitie, and deliuer me: For I do not forget thy lawe.

Avenge thou my cause and deliuer me: quicken me accordyng vnto thy worde.

Health is farre from the vngodly: For they regarde not thy statutes.

Great is thy mercy, O lord: quicken me as thou art wont

Many there are that trouble me and persecute me: yet do not I swaue from thy testimonies.

It greueth me when I see the transgressours: Because they kepe not thy lawe.

Consider, O Lord, howe I loue thy commaundementes: O quicken me, accordyng to thy louyng kyndnes.

Thy worde is true from everlastyng: All the iudgements of thy righteousnes indureth for ever.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

Almighty and merciful god, of thy bountiful goodness, kepe vs from al thinges that may hurt vs, that wee beyng ready bothe in body and soule: maie wyth free hartes accomplish those thinges, that thou wouldest haue done: through Jesus Christ our Lord.

The Epistle.

Eph. V.

Take hede therefore, howe ye walke circumspectly: not as vnwise but as wise men, redeyming the tyme because the dayes are euill. Wherefore be ye not vnwise

wylfe, but vnderstand what the will of the Lorde is, and be not dronken with wyne, wherein is excesse: But bee fylled with the spirit, speakyng vnto yowr selves in Psalmes and hymnes, and spiritual songes, singing and making melody to the Lorde in yowr hartes, geuyng thanks alwaies for all thynges vnto God the father, in the name of our Lorde Iesus Christ, submittyng your selues one to another, in the feare of God.

The Gospel.

Math. XXII.

Jesus saied to his disciples: The kyngdom of heauen is like vnto a man that was a Kyng whiche made a mariage for his sonne, and sent furth his seruautes, to call the that were bydden to the weddyng, & they would not come. Againe he sent furth other seruautes, sayng: tell them whiche are bidden, behold: I haue prepared my diner, mine oxen and my fatlynges are kyled, & all thinges are ready, come vnto the mariage. But they made light of it, and went their waies: One to his farme place, another to his marchaundise, and the remnaunt toke his seruautes, and intreated the shamefully and slewe the. But when the kyng heard therof, he was wroth, and sent furth his men of warre, & destroyed those murtherers, & brent vp their citie.

Then sayed he to his seruautes, the mariage is dede is prepared, but they whiche were bydden, were not worthy: go ye therefore out into the hye wayes: And as many as ye fynde, byd them to the mariage. And the seruautes went furth into the hye waies, & gathered together all, as many as they could fynde, both good and bad, and the weddyng was furnished wyth gastes. Then the King came in, to see the gastes, and when he spied there a man whiche had not on a weddyng garment, he sayed vnto hym: frende, ho we cammest thou in hether, not hauyng a weddyng garment? And he was euen spechelesse. Then saied the kyng to the ministers, take and binde him hand and foote, and cast him into vtter darkenesse, there shalbe wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

The .xxi. Sondaie.

L.ii.

Princes

Principes per-
secuti
Psalm. CXXIX.



Princes haue persecuted me Withoute cause : But my hart standeth in awe of thy wordes.

I am as glad of thy worde : As one that fyndeth great spoiles.

As for lies, I hate and abhorre the; but thy law do I loue
Seuen times a day do I praise thee: because of thy righteous iudgements.

Great is the peace that they haue, whiche loue thy lawe: and they are not offended at it.

Lord, I haue looked for thy sayyng health: and done after thy commaundementes.

My soule hath kept thy testimonies : and loued them exceedingly.

I haue kept thy commaundementes and testimonies: for all my waies are before thee.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

O Raunt we beseeche thee merciful lord, to thy faithful people, pardon and peace, that they may bee cleansed from all their synnes, and serue the wyth a quiet mynde: through Iesus Christ our Lord.

The Epistle.

Eph. vi.

I brethren, be strong through the lord, and through the power of his might: Put on all the armor of god, that ye may stand against the assaults of the deuill, for we wrestle not against bloud and flesh, but against rule, against power, against worldly rulers, even gouernours of the darkenes of this worlde, against spirituall craftines in heavenly thynges. Wherefore, take vnto you the whole armor of God, that ye may be able to resist in the euil day, and stand perfect in all thynges. Stande therfore and your loynes gird with the truth, hauing on the brest plate of righteousness, and hauyng shooes on your feete, that ye maie be prepared for the Gospel of peace. Aboue all take to you the shilde of faith, wherewith ye maie quenche the fiery darteres of the wycked. And take the helmet of saluacion, and the sword

woorde of the spirit, whiche is the worde of God. And praise alwaies with al maner of prayer, and supplication in the spirit, and watche therunto with al instaunce and supplicatiō, for all Sainctes and for me: That utteraunce maie be geue vnto me, that I maie open my mouth frely, to utter the secretes of my Gospel (whereof I am a messenger in bondes) that the cin I maie speake frely, as I ought to speake.

The Gospel.

Here was a certaine ruler, whose sonne was sycke at ^{Iohn. III.} Capernaum. As soone as the same heard, that Iesus was come out of Iewry into Galilee, he went vnto him and besought him, that he would come doune and heale hys sonne. For he was euen at the poincte of deathe. Then sayed Iesus vnto hym, except ye se sygnes and wonders ye will not beleue. The ruler sayd vnto him: Syr, come doune or euer that my sonne dye: Iesus sayeth vnto hym: goo thy waie, thy sonne lyueth. The man beleued the woorde that Iesus had spoken vnto hym. And he went hys waie. And as he was goyng doune, the seruauntes met hym, and told him, sayng: thy sonne liueth. Then inquired he of them the houre, when he began to amende. And they sayd vnto him: yesterdaie at the leuenth houre, the feuer lefte hym. So the father knewe that it was the same houre, in the whiche Iesus sayd vnto hym: thy sonne liueth, and he beleued, and all hys household. This is againe the second miracle that Iesus dyd, when he was come out of Iury into Galilee.

The .xxii. Sondaie.



Et my complaint come before the, o lord: geue me vnderstanding, accordyng vnto thy worde. Appropinquet deprecati. Psalm. CXIX

O let my supplication come before thee: deliuer me accordyng to thy worde.

My lippes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea and my tongue shall song of thy woorde: for all thy commaundementes are righteous.

Let thyne hande helpe me: for I haue chosen thy commaundementes.

L.iii.

I haue

I haue longed for thy sayng health, O Lorde: and in thy lawe is my delight.

O let my soule lyue, and it shal praise the: and thy iudgements shall helpe me.

I haue gone astraie lyke a shepe that is lost: O seke thy seruaunt, for I do not forget thy commaundementes.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

Lorde we beseeche the to kepe thy household the church, in continuall godlynes, that through thy protection it maie bee free from all aduersities, and deuoutly geuen to serue the in good workes, to the glory of thy name: through Iesus Christ our Lorde.

The Epistle.

Philip. i.

I thanke my God wyth all remembraunce of you alwaies in all my prayers for you, and praye with gladnes: because ye are come into the fellowship of the gospel from the firste daie vnto now. And am suerly certified of this, that he which hath begon a good worke in you shall performe it vntil the daie of Iesus Christ, as it becometh me, so iudge I of you all, because I haue you in my hart: forasmuche as ye are all companions of grace with me, euen in my bondes, and in the defendyng and stablishyng of the Gospel, for God is my recorde, howe greatly I long after you all, from the very hart roote in Iesus Christ.

And this I pray, that your loue may increas yet more and more in knowlege, and in al vnderstanding, that ye may except the thinges that are most excellēt that ye maie be pure and suche as offende noman, vntil the daie of Christ, being fylled with the fruite of ryghteousnes, whiche cometh by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Math. XVII

Peter sayd vnto Iesus, lorde how ofte shall I forgeue my brother, if he synne against me, tyll seuen tymes? Iesus sayth vnto hym: I say not vnto thee, vntyl seuen tymes: But seuentie tymes seuen tymes. Therefore is the kyngdom of heauen, lykened vnto a certaine man that was

Was a king, whiche would take accomptes of his seruantes. And when he had begonne to reken, one was brought vnto him, which ought him .x. *℥*. talentes, but forasmuche as he was not able to pay, his lord commaunded him to be sold, and his wife and children, and al that he had, and paiement to be made. The seruant fell doune, and besought hym sayng: sye haue pacience with me, and I wyl paie the all. Then had the Lorde pytie on that seruant, and losed him, and forgaue him the debt. So the same seruant went out, and fonde one of his felowes, whiche ought him an. *℥*. pence, and he layde handes on hym, and tooke hym by the throte, sayng: paie that thou owest: And his fellow fel down and besought hym sayng, haue pacience wyth me, and I wyl paie thee al. And he wold not, but went and cast hym into prison, tyll he should paie the debt. So, when hys felowes sawe what was done, they were very sorry, and came and told vnto their Lord, al that had happened. Then his Lorde called hym and sayd vnto hym. O thou vngacious seruant, I forgaue thee al that debt, when thou desiredst me: Shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee: And his lord was wroth and deliuered hym to the Jailers, till he should paie al that was due vnto hym: So lyke wyse shal my heauenly father do also vnto you, yf ye from your hartes forgeue not (euerie one hys brother) their trespasses.

The .xxiii. Sondaie.



If the lord himself had not been on our side (now may Israel saie: if the Lord himself had not been on our side, when men rose vp against vs:

*Nisi quia dñs
psal. CXXIII.*

They had swallowed vs vp quicke: When they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The depe waters of the proud: had gone euē ouer our soule

But praised be the Lorde: whiche hath not geuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a birde out of the snare of

Liii.

the

the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lorde: whyche hath made heauen and y^e earth.

Glorie be to the father. *As it was in the. ac.*

The Collect.

Odd our refuge and strength, whiche art the aucthor of all godlynes, be redy to heare the deuout praier of thy Churche, and graunt that those thynges whiche wee aske faithfully, wee maie obtaine effectually: through Iesu Christ our Lorde.

The Epistle.

Philip. iii.

Brethren, be folowers together of me, and loke on the which walke euen so, as ye haue vs for an ensample.

For many walke (of whom I haue tolde you often and nowe tell you wepyng) that thei are the enemies of the crosse of Christ, whose ende is dampnation, whose belly is their god, and glory to their shame: which are worldly minded. But our conuersacion is in heauen from whence we loke for the sauour, euen the Lorde Iesus Christ, which shal chaunge our vile body, that he maie make it lyke vnto hys glorious body: Accordyng to the workyng, whereby he is able also to subdue all thynges vnto hymselfe.

The Gospel.

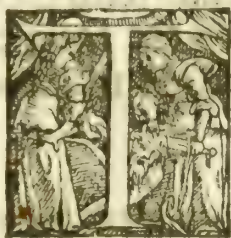
Math. XXII.

Then the Pharises went out and toke counsaile, howe thei might tangle hym in hys wordes. And they sent out vnto him their disciples wyth Herodes seruantes, sayng: Master, we knowe that thou art true, and teachest the way of God truly, neither carest thou for any mā, for thou regardest not the outward appearaunce of mā. Tell vs therefore, how thynkest thou: Is it lawfull that tribute bee geuen vnto Cesar or not? But Iesus perceyuyng their wyckednes sayd: why tempte ye me ye Ispocrites: Shewe me the tribute money. And they tooke hym a peny. And he sayed vnto them: whose is thys Image and superscription? They sayed vnto him Cesars: Then sayed he vnto them: Geue therefore vnto Cesar the thynges whyche are Cesars: And vnto God, those thinges whiche are Goddes.

When

When they had hearde these woordes: they meruailed, and
left him and went their waie.

The .xxiii. Sondae.



They that put their trust in the Lorde shal be e- ^{Qui confidunt.}
uen as the mount Syon: whiche maie not be ^{Ps. l. CXXV}
moued, but standeth fast for euer.

The hylles stand about Ierusalem: Euen
so standeth the Lorde round about his people.
from this tyme furth for euer more.

For the rod of the vngodly cometh not into the lot of the
righteous: lest the righteous put their hand vnto wickednes

Do wel (O Lorde:) vnto those that be good & true of hart

As for such as turne backe vnto their owne wickednes:
the Lorde shall leade them furth with the euill doers, but
peace shalbe vpon Israel.

Glozy be to the facher. &c. As it was in the. &c.

The Collect.

Lorde wee beseeche thee, assoyle thy people from their
offences, that through thy bountifull goodnes, we
maie be deliuered from the bandes of al those sinnes, which
by our frailltie we haue committed: Graunt this. &c.

The Epistle.

E geue thanks to God the father of our Lorde Je- ^{cl. off. i.}
sus Christe alwaies for you in oure prayers, for we
haue heard of your fayth in Christe Iesu, and of the
loue whiche ye beare to all Sainctes, for the hopes sake
whiche is laide vp in heauen, of whiche hope
ye heard before by the true wo. de of the Gospell, whiche is
come vnto you euen as it is frui. full & groweth as it is also
among you fro the dai in the which ye heard of it and had ex-
perience in the grace of god through the truth, as ye learned
of Epaphra, our dere felowe seruaunt wh. che is for you a
faytful minister of christ, which also declared vnto vs your
loue, which ye haue in the spirit. For this cause we also euer
sence the day we heard of it, haue not ceased to pray for you;
and to desire that ye might be fulfilled with the knowlege
of his wyll, in all wisdom and spirituall vnderstandyng,
that

that ye myght walke worthy of the lorde, that in al thinges ye may please, being fruitful in al godd workes, and increa syng in the knowlege of God, strengthed wyth all myght through his glorious power vnto, al patience and long suffering wyth ioyfulness, geuyng thanks vnto the father whiche hath made vs mete to bee partakers of the inheritance of Sainctes in lygh.

The Gospell.

Mat. ix.

Hyle Jesus spake vnto the people, behold there came a certaine Ruler, and worshypped hym, sayng: my daughter is euen now diseased, but come and laye thy hand vpon her, and she shall liue. And Jesus arose and folowed him, and so did his disciples. And behold a womā whiche was diseased with an issue of bloud. xii. yeres, came behynd him, and touched the hemme of his besture. For she sayd wythin her selfe: if I maie touche but euen his besture onely, I shalbe safe. But Jesus turned hym aboute, and when he sawe her, he sayd: Daughter be of good comforte, thy fayth hath made the safe. And the woman was made whole euen that same tyme.

And when Jesus came into the rulers house, and sawe the minitrelles and the people makynge a noyse, he said vnto them: get you hence, for the maide is not dead but slepeth. And they laughed him to scorne: but when the people were put furth he went in, and toke her by the hande (and sayed Damosell arise). And the Damosell arose. And this noyse went abrode into all that lande.

The. xxb. Sondaie.

Nisi dominus
Psal. CXXvii.

Except the Lorde builde the house: their labour is but lost that builde it.

Except the Lord kepe the citie: the watchemā waketh but in vaine.

It is but lost labor that ye haste to ryse by earely, and so late take reite: and eate the bread of carefulness, for so he geueth his beloued slepe.

Lo, childzen and the fruit of the wombe are an heritage and gift: that commeth of the Lorde.

Lyke

Lyke as the arrowes in the hande of the Giaunt: Euen so are the yong children.

happy is the man, that hath his quiver full of them: they shall not be ashamed, when they speake with their enemies in the gate.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

Ster: by we beseeche thee, O Lorde, the Willes of thy faithful people, that they plenteously bringing furth the fruit of good workes, may of thee, be plenteously rewarded: through Iesus Christ our Lorde.

The Epistle.

Hold the time cometh saith the Lorde, that I will Jeremi. XXXII
rayse by the ryghteous braunche of Dauid, whiche kyng shall beare rule, and he shall prosper with wisdom, and shall set by equitie & righteousnes again in yerth, In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lorde our righteousnes: and therefore beheld, the tyme cometh, sayth the Lorde: that it shalbe nomore sayd: the Lorde lyueth whiche brought the children of Israel out of the lande of Egypt: But the Lorde liueth whiche brought furth and led the sede of the house of Israel out of the north land, and from all countreis where I haue scattered them: and they shall dwell in their owne land againe.

The Gospel.

When Iesus lift by his eyes, and saw a great company Iohn. VI
come vnto hym: he sayth vnto Philip, Whence shall we bye bread that these maie eate: Thys he sayed to proue hym: for he hymselfe knewe what he would do. Philip aunswered him: two hundreth peny worth of breade are not sufficient for them, that euery man maie take a litle. One of his disciples (Andrew Simon Peters brother) said vnto hym: There is a lad here, which hath five Barly loaves and twoo fyshes: but what are they among so many: And Iesus sayed, make the people sit doune: There was much grasse in the place. So the men sat down in nombre about. v. **And**

And Iesus toke the bread: and when he had geue thanks, he gaue to the disciples, and the disciples to them that were set doune: And lyke wyse of the ffishes as muche as they would. When they had eaten inough, he sayth vnto his disciples: gather vp the broken meat whiche remaineth, that nothyng be losse. And they gathered it together, and fylled xii. bakkettes with the broke meat of the fyne barley loaves, whiche broken meat remained vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) said: this is of a trueth the same prophet that should come into the worlde.

SAINT AN=

Drewes daie.

Sepe expugnauerunt
Psal. CXXIX.



Any tymes haue they fought agaynst me from my youth by: maie I fraell nowe saie.

Yea, many a tyme haue they vexed me from my youth by: but they haue not preuailed agaynst me.

The plowers plowed vpon my backe: and made longe furrowes.

But the righteous Lorde: hath hewen the snares of the vngodly in peces.

Let them be confounded and turned backward: as many as haue euill wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: whiche wethereth afore it be plucked vp.

Wherof the mower fylleth not hys hand: neither he that byndeth vp the sheaues, hys bolome.

So that they whiche go by, saie not so muche: as the lorde prospere you, we wishe you good lucke in the name of the Glorie be to the father, and to the sonne. &c. (lorde.

As it was in the begynnyng, is now. &c. Amen.

The Collect.

A Almighty God whiche haste geuen suche grace to thy Apostle sainte Andrew, that he counted the sharpe and painfull death of the crosse to be an hye honour and a great

great glory: Graunt vs to take and esteeme all troubles and aduersities whiche shal come vnto vs for thy sake, as thinges profitable for vs towarde the obtaining of everlastyng lyfe through Iesus Christ our Lorde.

The Epistle.

If thou knowlege with thy mouth, that Iesus is the Roma. X.
 Lorde, and beleue in thy harte that God raised hym
 vp from death: thou shalt be safe. For to beleue wyth
 the harte iustifyeth: and to knowlege wyth the mouth maketh a man safe. For the scripture sayth: Whosoever beleueth on him shal not be confounded. There is no difference betwene the Jewe and the Gentile. For one is lorde of all, whiche is riche vnto al that call vpon him. For whosoever doth call on the name of the Lorde shal be safe. Howe then shall thei call on him on whom thei haue not beleued: how shall thei beleue on him of whom thei haue not heard: how shall they heare without a preacher: And howe shall they preache except they be sent: As it is written, how beautifull are the feete of them whiche bring tidynges of peace, & bring tidynges of good thinges. But they haue not all obeyed to the Gospell, for Esaye saith: Lorde who hath beleued our saynges: So then, faith commeth by hearing, and hearing commeth by the worde of God. But I aske, haue they not heard: No doubt their sound went out into all landes, and their wordes into the endes of the world. But I demaunde whether Israel did know or not: First Moyses saith: I wil prouoke you to enuy, by them that are no people, by a folish nacion I wil anger you. Esay after that is bold and saith: I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israell he saith: all daie long haue I stretched furthe my handes vnto a people that beleueth not, but speaketh against me.

The Gospell.

S Iesus walked by the sea of Galilee, he sawe two Mat. iiii.
 A brethren: Simō, which is called Peter, and Andrew
 his brother, casting a net into the sea (for thei wer fyshers) and he saith vnto the: folowe me, & I will make you

to become fishers of men. And they straightway left their nettes, and folowed hym. And when he was gone furthe from thence, he sawe other two brethren, James the sonne of zebede, and Ihon his brother, in the shippe wyth zebede theyr father, mending their nettes: and he called the. And thei immediatly left the ship & their father, & folowed hym.

¶ Saint Thomas the Apostle.

Beati omnes.
Psal. CXXVIII



Blessed are all they that feare the Lorde: and walke in hys wayes.

For thou shalt eat the labors of thine handes: O well is the, and happy shalt thou be.

Thy wife shall be as the fruitfull vyne: vpon the walles of thine house.

Thy children lyke the Olive branches: rounde aboute thy table.

So, thus shall the mā be blessed: that feareth the Lorde.

The Lorde fro out of Syon, shall so blesse the: that thou shalt see Ierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy childers children: and peace vpon Israel.

Glorie be to the father. &c. As it was in the, &c. Amen.

The Collect.

Almightie everliuing God, whiche for the more confirmation of the faith, diddest suffer thy holy apostle Thomas, to be doubtfull in thy sonnes resurrection: graunt vs so perfectly, and without al doubt to beleue in thy sonne Iesus Christ that our faith in thy sight neuer be reprov'd: heare vs, O lorde, through the same Iesus Christ, to whom with thee and the holy ghost be all honor. &c.

The Epistle.

Ephe. ii.

¶ We are ye not straungers nor foreners, but citezens with the saintes, and of the household of god and are built vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe beyng the head corner stone. in whom what building soeuer is coupled together, it groweth vnto an holy temple in the lord, in whō ye also are built together, to be an habitation of God through the holy ghost

The

Thomas one of the .xii. Whiche was called Didimus Iohn. XX.

I Was not with them when Iesus came. The other disciples therefore sayd vnto hym: We haue seen the Lorde. But he sayed vnto them, except I see in his handes the print of the nayles, and put my synger into the print of the nayles, & thrust my hand into his side, I will not beleue.

And after eight daies again his disciples were within, & Thomas wyth them. Then came Iesus when the doores wer shut, and stode in the middes, and sayd: Peace bee vnto you. And after that he sayed to Thomas: bryng thy synger hether, and se my handes, and reache hether thy hande, and thrust it into my syde, and bee not faithlesse, but beleuyng. Thomas answered and sayed vnto hym: my Lorde and my God. Iesus said vnto hym: Thomas, because thou hast seen me, thou haste belened: Blessed are they that haue not seen, and yet haue beleued. And many other sygnes truly dyd Iesus in the presence of hys disciples, whiche are not wrytten in this boke. These are wrytten, that ye myght beleue that Iesus is Christ the sonne of God, and that in beleuyng ye myght haue lyfe through his name.

The conuersion of saint Paule.

At Martins.

The .ii. Lesson Actes. xiii. (vnto) they heard him.



I Wyll geue thanks vnto thee, O lorde, with my whole heart: euen before the goddes Wyl I syng praise vnto thee. *Confitebor tibi
psal. CXXX.
viii.*

I wyll worshyp towarde thy holy Temple, and praise thy name, because of thy louyng kindnes & truth: for thou hast magnified thy name, & thi word aboue al thinges.

When I called vpon thee thou hardest me: and enduedst my soule with muche strength.

All the kynges of the yearth shall praise the O lorde: for they haue heard the wordes of thy mouth.

Yea, they shal syng in the waies of the Lorde: that great is the glory of the Lorde.

For though the lorde be hygh, yet hath he respecte vnto the lowly: as for the proude he beholdeth them afarre of.

Though

Though I walke in the myddest of trouble, yet shalt thou
refreshe me: thou shalt stretch furth thyne hande vpon the
furiousnes of mine enemies, & thy right hand shal saue me.

The Lorde shall make good hys louyng kyndnes to-
warde me: yea thy mercy O Lorde endureth for ever, de-
spise not then the workes of thine awne handes.

Glorie be to the father. &c. As it was in the. &c.

The Collect.

Odd whiche haste taught all the worlde through the
preachyng of thy blessed Apostle saint Paule: graunt
we beseeche thee, that we whiche haue his wonderfull con-
uersion in remembraunce, may folowe and fulfyll the holy
doctrine that he taught, through Iesus Christ our Lorde.

The Epistle.

Actes. Xi.

And Saul yet breathyng oute threatenynge and
slaughter against the disciples of the Lorde: went
vnto the hie priest, and desired of him letters to cary
to Damasco, to the Synagoges: that if he found any of this
waie (whether they were menne or women) he myght
bryng them bounde to Ierusalem. And when he iorneyed,
it fortuneth that as he was come nigh to Damasco, sodenly
there shyned round about him a light from heauen, and he
fell to the yearth and heard a voyce, sayng to hym: Saul,
Saul, why persecutest thou me? And he sayed: what art
thou Lorde? And the Lord sayd, I am Iesus whom thou
persecutest. It is harde for the to kycke agaynst the pricke.
And he both tremblyng and astonied, sayed: Lorde, what
wylt thou haue me to do? And the Lorde layed vnto hym:
Arise and go into the citie, and it shalbe told thee what thou
must doo. The men whiche iorneyed wyth hym, stode ama-
sed, hearyng a voice, but seying no mā. And Saul arose fro
the yearth, & when he opened his eyes, he sawe no man: but
thei led hym by the hande, and brought him into Damasco.
And he was thre daies wythout syght, and neither did eate
nor drinke. And there was a certaine disciple at Damasco,
named Ananias, and to him saied the Lorde in a vision: A-
nania, and he said, behold, I am here Lord. And the lorde
sayd

ſaied vnto hym: ariſe and go into the ſtrete (Which is called ſtreight) & ſeke in the houſe of Judas, after one called Saul of Tharſus. For behold, he prayeth, and hath ſeen in a viſion a man named Ananias, cōming into him and putting his handes on hym, that he myght receiue his ſight. Then Ananias answered: Lorde I haue hard by many of this man how muche euill he hath done to thy ſaintes at Hieruſalem: And here he hath authoritie of the high priettes to bynd all that call on thy name. The Lorde ſaied vnto hym: Go thy way, for he is a choſen veſſel vnto me, to beare my name before the Gentiles, and kynges, and the childrē of Iſraell. For I will ſhewe hym, how great thinges he muſt ſuffre for my names ſake.

And Ananias went his way, and entred into the houſe, and put his handes on hym, and ſaied: Brother Saul, the Lord that appeared vnto tye in the way as thou cammeſt, hath ſent me, that thou mighteſt receiue thy ſight, and be fulfilled with the holy ghoſt.

And immediately there fell from his eyes as it had been ſcales, and he receiued ſight, and aroſe and was baptiſed, and receiued meate and was comforted. Then was Saul a certain daies with the diſciples which were at Damasco. And ſtraight way he preached Chriſt in the Synagoges, howe that he was the ſonne of God. But all that heard hym were amaſed, & ſaid: is not this he that ſpoyleth thē whiche called on his name in Ieruſalem, and came hether for that intēt that he might bring them bound vnto the hie priettes? But Saul increaſed the more in ſtrength and confounded the Iues whiche dwelt at Damasco, affirmynge that this was very Chriſt.

The Goſpell.

Peter answered and ſaied vnto Ieſus, beholde, wee Mat. XIX.
 haue fo. taken all, and folowed thee, what ſhall we
 haue therefore? Ieſus ſaied vnto thē: verely I ſay vnto you, that when the ſonne of mā ſhall ſit in the ſeat of his maietie, ye that haue folowed me in the regeneracion, ſhall ſit alſo vpon twelue ſeates, and iudge the twelue tribes of

Israell. And every one that forsaketh house or brethren, or sisters, or father or mother, or wife, or children, or landes for my names sake, shall receiue an hundred fold and shall inherite everlasting life: But many that are first shall be last and the last shall be first.

C At Euen song.

The second lesson. Actes. xvi. vnto the ende.

C The purification of saint Mary the virgin.

Ecce nunc be-
nedicite, Psal.
CXXX. III.

Behold (nowe) praise the Lorde: all ye seruantes of the Lorde.

Ye that might stand in the house of the Lorde:
(Euen in the courtes of the house of our Lorde.)

Lifte vp your handes in the sanctuarie: and prayse the Lorde.

The Lorde that made heauen and yearth: geue the blessing out of Sion.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

Almyghtie and everlasting God, we humbly beseeche thy maiestie, that as thy only begotten sonne, was this daie presented in the temple, in the substance of our flesh, so graunt that we may be presented vnto the, with pure & cleare myndes: By Jesus Christ our Lorde.

The Epistle.

The same that is appointed for the Sondaie.

The Gospell.

Luc. ij.

When the tyme of their Purification (after the lawe of Moses) was come, they brought hym to Hierusalem, to present him to the lorde (as it is written in the lawe of the lorde) every man chylde that fyrst openeth the matrix, shall be called holy to the lorde, and to offer (as it is saied in the lawe of the lorde) a paire of Turtle Doves, or two young Pigeons. And behold there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolacion of Israel, and the holy ghozt was in him. And an answer had he receiued
of

of the holy ghost, that he should not see death, except he first saw lord Christ. And he came by inspiraciō into the tēple.

¶ Saint Mathies daie.



Deliver me O Lorde from the euill man: and preserve me from the Wicked man.

Erise me. Psal.
cxl.

Whiche imagine mischief in their hartes: and stirre vp strife all the daie long.

They haue sharpened their tongues like a Serpent: adders popson is vnder their lippes.

Kepe me O lorde, from the handes of the vngodly: preserve me from the Wicked men, Which are purposed to ouerthrowe my goynges.

The proude hath laied a snare for me, and spred a nette abroad with cordes: yea, and set trappes in my waie.

I saie vnto the lorde, thou art my God: heare the voice of my praiers, O lorde.

O lorde God, thou strength of my health: thou hast covered my head in the daie of battaill.

Let not the vngodly haue his desire O lorde: let not his mischeuous ymaginacion prosper, least they bee to proude.

Let the mischief of their owne lippes fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them be cast into the fyre and into the pit, that they neuer rise vp again.

A man full of wordes shall not prosper vpon the yearth: euill shall hunt the Wicked person to ouerthrowe hym.

Sure I am that the Lorde wyll auenge the poore: and mainteine the cause of the helplese.

The righteous also shall geue thanks vnto thy name: and the iust shall continue in thy syght.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A Almighty God, whiche in the place of the traitour Judas, dyddest chosse thy faythfull seruauant Mathie, to bee of the nombre of thy twelue Apostles: Graunt that thy church be yng alwaie preserved from false Apo-

M. ii.

Ales

ttles, may be ordeed and guided by faithfull & true pastors: through Iesus Christ our lord.

The Epistle.

Act. 1.

At those daies Peter stood vp in the myddes of the disciples, and saied (the nombre of names that were together, were about an. Cxx.) Ye men and brethren, this scripture muste nedes haue been fulfilled whiche the holy ghost, through the mouthe of Dauid spake before of Judas, whiche was guide to them that toke Iesus. For he was nombred with vs, and had obtained fellowship in this ministracion. And thesame hath nowe possessed a plat of ground, with the reward of iniquitie, & when he was hanged, he burst a sonder in the middes, and all his bowelles gushed out: And it is knowne vnto al the inhabiteurs of Ierusalem: insonmuch that thesame felde is called in their mother tongue, Acheldema, that is to say, the bloud felde. For it is written in the booke of Psalmes: his habitacio be voide, and no mā be dwelling therein, and his byshoprike let another take. Wherefore of these men which haue compaignied with vs (all the time that the lord Iesus, had all his conuersacion amōg vs, beginning at the baptisme of John vnto that same daie that he was taken by from vs) must one be ordeined, to be a witnes with vs of his resurreccio. And they appointed two, Ioseph whiche is called Barsabas (whose sir name was Justus) & Mathias. And when they prayed, they saied: Thou lord whiche knowest the hartes of al men, shew whether of these two thou hast chose: That he may take the roome of this ministracion and apostleship, frō whiche Judas by transgression fell, that he might go to his owne place. And they gaue furth their lottes, & the lot fel on Mathias, & he was coumpted with the. xi. Apostles.

The Gospell.

Math. 28.

At that tyme Iesus answered and saied, I thanke thee (O father) lord of heauen and yearth, because thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thinges are geuen ouer vnto

vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, and he to whomsoever the sonne wil open him: Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learne of me, for I am meke and lowly in harte, and ye shall fynde reste vnto your soules, for my yoke is easie, and my burthen is light.

The annunciation of the virgin Mary.



Mide, I am not hye mynded: I haue no proude lookes.

Domine non est exalt. Psal. C.

XXXI.

I do not exercise my selfe in greate matters: whiche are to hie for me.

But I refraine my soule and kepe it lowe like as a chylde that is wayned from his mother: yea my soule is euen as a wayned childe.

O Israell, trust in the lord: From this tyme furth, for euermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

We beseeche the Lorde, powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnaciō, by the message of an Angell: so by his Crosse and passion we may be brought vnto the glozy of his resurrecciō: Thorough the same Christ our lord.

The Epistle.

Od spake once againe vnto Ahas sayng, require a token of the Lorde thy God, whether it be towarde the depth beneth, or to ward the heigth aboue. Then saied Ahas: I will require none, neither will I tempte the Lorde. And he saied: herken to, ye of the house of David, is it not ynough for you, that ye be greuous vnto men, but ye muste greue my God also: And therefore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and his mother shall call his name Emanuel. Butter and hony shall he eate, that he may knowe to refuse the euill, and chose the good.

Esai. vii.

M. iij.

The

The Gospell.

Luc. i.

And in the sixt moneth, the Angell Gabziell was sent from God, vnto a Citie of Galilee, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of David, & the virgins name was Mary And the Angell went in vnto her and saied: Hail full of grace, the lord is with the: Blessed art thou among women. When she sawe hym, she was abashed at his sayng: and cast in her mind, what maner of salutiō that should be. And the Angell saied vnto her: feare not Mary for thou hast found grace with God. Behold, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus: he shall be great, and shall be called the sonne of the highest. And the Lorde God shall geue vnto hym the seate of his father David, and he shall reigne over the house of Jacob for ever, and of his kyngdome there shall be none ende.

Then saied Mary to the Angel: how shall this be, seying I know not a man: And the Angell answered & said vnto her: the holy ghost shall come vpon the, and the power of the highest shall ouershadowe thee. Therefore also that holy thing whiche shall be borne, shall be called the sonne of God. And behold, thy colyn Elizabeth she hath also conceived a sonne in her age. And this is her sixt moneth, whiche was called baren: for with God nothing shall be vnpossible. And Mary said behold the handmaide of the lorde, be it vnto me according to thy worde. And the Angel departed from her.

Saint Markes daie.

one claman,
Psal. Cxli.



Might I call vpon the, hast thou vnto me: and consider my voice when I crie vnto the.

Let my prayer be set furth in thy sight, as the incense: and let the lifting vp of my handes be an evening Sacrifice.

Set a watch, O Lorde, before my mouth: and kepe the doore of my lippes.

O let not myne hart be inclined to any euill thing: let me not be occupied in vngodly workes with the men that worke wickednes, least I eate of suche thinges as please them.

Let the righteous rather smite me frendly: & reprove me

But

But let not their precious Balmes breake in myne head:
yea, I Wyll praie yet againſt their wickednes.

Let their Judges be ouerthrowen in ſtony places: that
they may heare my wordes, for they are ſwete.

Our bones lie ſcatered before the pit: lyke as when one
breaketh and heweth wood vpon the earth.

But mine eyes loke vnto the, O lord God: in the is my
truſt, O caſt not out my ſoule.

Kepe me from the ſnare, whiche they haue layed for me:
and from the trappes of the wicked doers.

Let the vngodly fall into their owne nettes together:
and let me euer eſcape them.

Glozy be to the father, and to the ſonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

Almighty God, Whyche haſte inſtructed thy holy
churche, Wyth the heavenly doctrine of thy Euan-
geliſt ſainct Marke: Geue vs grace ſo to bee eſtabliſhed by
thy holy Goſpell, that we bee not lyke chyl dren, caried a-
waie wyth euery blaſt of bayne doctrine: Through Jeſus
Chriſt our Lorde.

The Epiſtle.

Unto euery one of vs is geuen grace, according to the Ephē iij.
Unmeasure of the gyft of Chriſt. Wherefore he ſaith:
when he went vp an hie, he led captiuitie captiue,
and gaue giſtes vnto men. That he aſcended, what meneth
it, but that he alſo deſcended firſt into the loweſt partes, of
the yearth: He that deſcended is euen the ſame alſo that aſ-
cended vp aboue all heauens, to fulfyl all thinges. And the
very ſame made ſome Apoſtles, ſome Prophetes, ſome E-
uangelites, ſome ſhepherdes and teachers: to the edifyng
of the ſaintes, to the woorke and adminiſtracion, euen to
the edifyng of the body of Chriſt, til we al come to the vni-
tie of faith, and knowlege of the ſonne of God, vnto a per-
fect man, vnto the meaſure of the full perfect age of Chriſt.
That we hencefurth ſhould be nomore chyl dren, wauering
and caried about with euery wynde of doctrine by the wy-

M. iij.

lineſſe

lynnesse of men, thorough craftinesse, whereby they laye a waite for vs, to deceiue vs. But let vs folowe the truthe in loue, & in all thinges grow in him, whiche is the head, euen Christ, in Whome if all the body be coupled and knit together, throughout euery ioynt, where With one minisreth to another (according to the operacion, as euery part hath his measure) he increaseth the body, vnto the edifiyng of it selfe thorough loue.

The Gospell.

L. n. xv.

I am the true vine, and my father is an husband mā.
I Every braunche that beareth not fruit in me, he wyl take a waie. And euery braunche that beareth fruit, will he purge, that it maie bring furth more fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto you, Wyde in me, and I in you. As the braunche can not beare fruit of it self, except it byde in the vine, no more can ye except ye abide in me. I am the vine, ye are the braunches: he that abideth in me, & I in him, the same bringeth furth muche fruit. For without me can ye do nothing. If a man abide not in me, he is cast furth as a braunche, and is withered: And men gather theim, and cast them into the fire, and they burne. If ye byde in me, and my wordes abyde in you, aske what ye wyl, and it shalbe doen for you. Herein is my father glorified, that ye beare muche fruit, and become my disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioye myght remaine in you, and that your ioye might be full.

C Saint Philip and James.

At Mattins.

The second lesson. Actes. viii. vnto) When thapostles.

At the Communion.

rec quambo

1511

1511

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is lyke the precious oyntment vpon the hed, that

that ran downe vnto the beard: euen vnto Aarons beard, & went downe to the skirtes of his clothing.

Like the dew of hermon, which fel vpo the hill of Sion. For there the lord promised his blessing: & life for evermore.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A Almighty God, Whom truly to knowe is euerylasting lyfe: Graunt vs perfectly to know thy sonne Iesus Christ to be the waie, the trushe, and the life as thou hast taught saint Philip, and other the Apostles: through Iesus Christ our lord.

The Epistle.

Ames the seruaunt of God and of the Lorde Iesus James. 1.

I Christ, sendeth gretynge to the twelue tribes, which are scatered abroad. My brethren, coumpt it for an exceeding ioye, when ye fall into diuerse temptacions: Knowing this, that the tryng of your fayth gendereth pacieñce: and let pacieñce haue her perfecte worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisdoome, let him aske of him that geueth it: euen God, whiche geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geue him. But let him aske in faith and wauer not for, he that doubteth, is like a wane of the sea, which is toste of the windes, & caried with violence: Neither let that man thinke that he shal receiue any thig of the lord.

A waueryng mynded man, is vnstable in all his waies. Let the brother which is of lowe degre, reioyce when he is exalted. Againe let hym that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe a waie. For as the Sunne ryseth wyth heate and the grasse withereth, and his flower falleth a waie, & the beautie of the fashon of it perissheth: euen so shall the ryche man perishe in his waies.

Happy is the man that endureth temptation: For when he is tryed, he shal receiue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym.

¶ v.

The

The Gospell.

John. xiiij.

And Iesus saied vnto his disciples, let not your hartes be troubled. Ye beleue in God, beleue also in me.

In my fathers house are many mansions. If it were not so, I would haue told you. I go to prepare a place for you. And if I go to prepare a place for you, I wyll come again and receiue you euen vnto my selfe: that where I am, there maie ye be also. And whether I go ye knowe, and the waie ye knowe. Thomas saith vnto hym: Lorde we know not whether thou goest. And howe is it possyble for vs, to knowe the waie: Iesus saith vnto hym, I am the waie and the truthe, and the life: No man commeth to the father but by me, if ye had knowen me, ye had knowen my father also: And now ye know hym, and haue seen hym. Philip sayeth vnto hym: Lorde shewe vs the father, and it suffyleth vs. Iesus saith vnto hym, haue I been so long tyme with you: And yet hast thou not knowen me: Philip, he that hath seen me, hath seen my father, and howe saiest thou then, shewe vs thy father: Beleuest thou not that I am in the father, and the father in me: The wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely I saie vnto you, he that beleueth on me the workes that I do, thesame shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do, that the father maie be glorified by the sonne. If ye shal aske any thyng in my name, I wyll do it.

Saint Barnabe Apostle.

At Mattins.

The second Lesson Actes. xiiii. vnto the ende.

Voce mea ad
dominum.
Psalm cxlij.



Cried to the lorde with my voyce: yea euen vnto the Lorde did I make my supplication.

I polvred out my complaintes before him: and shewed hym of my trouble.

When my spirit was in heuines, thou knewest my path:

in the waie wherein I walked haue thei preuely laied a snare for me.

I looked also vpon my right hand : and se there was no man that would knowe me.

I had no place to flye vnto : & no man cared for my soule.

I cried vnto the, O lord, and saied : Thou art my hope and my porcion in the lande of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer me fro my persecutors: for thei are too strong for me

Bring my soule out of prison, that I maie geue thanks vnto thy name: whiche thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Ordre almighty, whiche hast indued thy holy apostle Barnabas, with synguler giftes of thy holy ghost: let vs not bee destitute of thy manyfold gyftes, nor yet of grace to vse them alwaie to thy honor and glory: Through Iesus Christ our lord.

The Epistle.

Idinges of these thinges, came vnto the eares of the Acts. xi.
Congregation, whiche was in Hierusalem. And they sent furth Barnabas, that he should go vnto Antioche: whiche when he came, and had seen the grace of God, was glad and exhorted them al, that with purpose of hart, they would continually cleaue vnto the lord. For he was a good man, and full of the holy ghost and faith, and much people was added vnto the lord. Then departed Barnabas to Tharsus, for to seke Saul. And when he had found hym: he brought him vnto Antioche. And it chaunced, that a whole yere they had their conuersacion with the congregation there, and taught much people, in somuche that the Disciples of Antioche were the first that were called christe.

In those daies came Prophetes from the citie of Ierusalem vnto Antioche. And there stode vpon one of them named Agabus, and signified by the spirite, that there should bee
 great

great dearth throughout all the worlde, whiche came to passe in the Emperour Claudius daies.

Then the disciples every man according to his habilitie, purposed to send succour vnto the brethren whiche dwelte in Iury: whiche thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.

John. XV.

This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man, then this: that a man bestowe hys lyfe for his frendes. Ye are my frendes, if ye do whatsoeuer I commaunde you. Hencefurth call I you not seruauntes, for the seruaunt knoweth not what his lord doeth. But you haue I called frendes: for all thinges that I haue heard of my father haue I opened to you: ye haue not cholen me, but I haue cholen you and ordeined you to go and bring furth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the father in my name, he maie geue it you.

At euen song.

The second lesson Act. xv. (vnto) After certainedaies.

Saint John Baptist daie.

Propre lessons at Mattins.

The first lesson Malach. iiii. vnto the ende.

The second lesson Math. iiii. vnto the ende.

Dñe exaudi.
Psal. C XLiii.

Heare my prayer O Lorde and consider my desire: hearken vnto me for thy truthe and ryghteousnes sake.

And entre not into iudgemēt with thy seruaūt: for in thy sight shall no man liuing be iustified.

For the enemy hath persecuted my soule, he hath smytten my life doune to the ground: he hath layd me in the darke-nes, as the men that hath been long dead.

Therefore is my spirite vexed within me: and my harte within me is desolate.

Yet do I remēbre the time past, I muse vpon all thy workes: yea I exercise my self in the workes of thy handes.

I stretche furth my handes vnto thee: my soule gaspeth vnto

vnto the, as a thirsty lande.

heare me O lord, and that soone, for my spirite waxeth faint: hide not thy face from me, least I be like vnto them that go doune into the pit.

O let me heare thy louing kindnesse be times in the mornynge, for in the is my trust: shewe thou me the waie that I should walke in, for I lift vp my soule vnto the.

Deliver me O lord, from myne enemies: for I flie vnto the to hyde me.

Teache me to do the thing that pleaseth the, for thou art my God: let thy louyng spirite leade me furth vnto the land of righteousness.

Quickē me O lord, for thy names sake: and for thy righteousness sake bring my soule out of trouble.

And of thy goodnes slay mine enemies: and destroye all them that vex my soule, for I am thy seruaunt.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A mighty God by whose prouidence thy seruaunt Iohn Baptist was wonderfully borne and sent to prepare the way of thy sonne our sauio: by preaching of penance: make vs so to folow his doctryne & holy life, that we may truly repēt according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffre for the truthe sake through Iesus Christ our lord.

The Epistle.

O of good chere my people, O ye prophetes comfort Isa. 40.

Un my people, sayeth your God, comfort Ierusalem at the hart and tell her, that her tribaile is at an ende, that her offence is pardoned, that she hath receiued of the lordes hand sufficient correction for all her synnes. A voice cried in wilderness, prepare the waie of the lord in the wilderness, make straight the path for our god in the desert. Let all valleyes be exalted, and euery mountaine and hyl be layde low: what so is croked, let it be made straight, and let the rough bee made plaine fieldes. For the glorie of the lord

Lord shall appeare, and all fleshe shall at once se it, for why, the mouth of the Lord hath spoken it.

The same voice spake: Now crye. And the prophet answered: what shall I crye: that all fleshe is graspe, and that all the goodlines the reof is as the floure of the felde. The graspe is withered, the floure faileth awaye. Euen so is the people as graspe, when the breath of the lord bloweth vpon them. Neuertheles, whether the graspe wyther, or that the floure fade awaie, yet the worde of our God endureth for ever. So vpon vnto the hie hill (O Syon) thou that bringest good tidings, lift vpon thy voice with power, O thou preacher Hierusalem, lift it vpon without feare: And saie vnto the cities of Iuda: Behold your God, behold: the lord god shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall fede his flocke like an herdmā. He shall gather the lambs together with his arme, and carie them in his bosome, and shall kindly entreate those that beare yong.

The Gospell.

Lizabethes time came that she should be deliuered, and she brought furth a sonne. And her neighbours and her colyns heard howe the Lord had shewed great mercie vpon her, and they reioysed wyth her. And it fortuneth, that in the eight daie they came to Circumcise the chyld: and called his name zacharias after the name of his father. And his mother answered and sayed: Not so, but he shall bee called John. And they sayed vnto her: There is none in thy kynred that is named wyth thys name. And they made sygnes to hys father, howe he would haue hym called. And he asked for wytyng tables, and wrote sayng: his name is John. And they meruailed all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on all them that dwelt ne vnto them. And all these saynges wer noyled abroad throughtout all the hill contrie of Iury: and all they that heard the, layd them vpon in their hartes, sayng: what maner of chyld shall this bee? And the hande of the Lord was

was with hym. And his father zacharias was filled with the holy ghost, and prophesied, sayng: Praised be the lord God of Israell, for he hath visited and redeemed his people. And hath rayled vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were sente the worlde began. That we should be saued from our enemies, & from the hande of all that hate vs. That he would deale mercifully with our fathers, and remembre his holy couenant. And that he would performe the othe whiche he sware to our father Abraham for to geue vs. That we deliuered out of the hâdes of our enemies might serue him without feare at the daies of our life in suche holines and righteousnes as are acceptable before him. And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the lord to prepare his waies: to geue knowlege of saluacion vnto his people for the remissio of synnes. Through the tender mercie of our God whereby the daie spring from an hie hath visited vs. To geue light to thē that sate in darkenes and in the shadow of death, to guide our feete into the waie of peace. And the childe grewe and waxed strong in spirite and was in wildernes tll the daie came, when he should shewe himselfe vnto the Israelites.

Propre lessons at Euenfong.

The first lesson. Malach. iiii. vnto the ende.

The second lesson. Math. xiiii. (vnto) when Iesus heard.

¶ Saint Peters daie.

At Mattins.

The second lesson. Act. iiii. vnto the ende.

¶ At the Communion.



Blessed be the lord my strength: whiche teacheth my handes to warre, and my fingers to fight.

My hope and my fortresse, my castell, and my deliuerer, my defender in whome I trust: whiche subdueth my people that is vnder me.

Lord, what is man that thou hast suche respect vnto hym

benedictus dō
minus sal. c.
xliij.

him: or the sonne of man, that thou so regardest hym.

Man is like a thing of naught: his tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O lord, and come doune: touche the mountaines and they shall smoke.

Cast furth the lightening, and teare them: shote oute thyne arowes and consume them.

Sende doune thine hand from aboue: deliuer me and take me out of the greate waters, from the hande of straunge children.

Whose mouth talketh of vanitie: and their ryght hande is a right hand of wickednes.

I will sing a new song vnto the O God: and sing praises vnto the vpon a ten stringed Lute.

Thou that geuest victorie vnto kynges: and hast deliuered Dauid thy seruant from the peryll of the sworde.

Save me, and deliuer me from the hand of straunge children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

That our sonnes may grow vp as the yong plates: & that our daughters may be as the pullished corners of the temple.

That our garners may be full and pleuteous wyth all maner of store: that our shepe may bryng furth thousandes and ten thousandes in our stretes.

That our oxen may be strong to labor, that ther be no decay: no leading into captiuite, & no complaining in our stretes.

Happy are the people that be in suche a case: yea blessed are the people whiche haue the lord for their God.

Glozy be to the father. &c. As it was in the begin. &c.

The Collect.

A Almighty God, whiche by thy sonne Iesus Christ hast geue to thy Apostle saint Peter many excellent gistes, and commaundest him earnestly to feede thy flocke: make we beseeche the all Bishops and pastors diligently to preache thy holy worde, and the people obediently to folow the same, that they may receyue the croune of euerlastyng glory, through Iesus Christ our Lorde.

The

The Epistle.

In the same tyme Herode the king stretched furth his
Handes to vere certain of the congregacion. And he
 kyllled James the brother of Jhon with the sword.
 And because he sawe that it pleased the Jues he proceeded
 further & toke peter also. The were v daies of swete bread.
 And when he had caught hym, he put him in prison also &
 deliuered him to foure quartermōs of souldiers to be kept,
 intending after Easter to bring him furth to the poeple.
 And Peter was kept in prison, but praier was made with
 out ceasing of the congregacion vnto God for hym. And
 when Herode would haue brought hym out vnto the peo-
 ple, the same night slept Peter betwene ii. souldiers bounde
 with two chaynes. And the keepers before the doore kepte
 the prison. And behold, the angell of the Lorde was there
 present and a light shined in the habitation. And he smote
 Peter on the syde, & sterred hym vp sayng, aryse vp quickly.
 And his chaynes fel of frō his handes. And the angel said
 vnto him girde thy self, & binde on thy sandales. And he so
 did. And he said vnto hym, cast thy garment about the and
 folow me. And he came out & folowed him, & wist not that
 it was truth which was done by the Angell. but thought
 he had seen a vision. When thei wer past the first and the ii.
 watche, thei came vnto the y^{ro} gate, that leadeth vnto the
 citie, which opened to them by the owne accorde. And they
 went out and passed through one strete, and furth with the
 Angell departed from hym.

And when Peter was come to himselfe, he sayd, now I
 knowe of a suertie that the lord hath sent his Angell, and
 hath deliuered me out of the hand of Herode, & from all the
 wayting for the people of the Jues.

The Gospell.

When Jesus came into the coastes of the citie whiche
 is called Cesaria Philippp, he asked his disciples, sai-
 yng: Whom do men say that I the sonne of mā am?
 Thei said, some say that thou art Jhon Baptist, some He-
 lias, some Hieremias, or one of the nōber of the prophetes.

M. i.

He

Acte. xli

Mat. xxi

He sayth vnto them, but Whom say ye that I am: Symon Peter answered and said. Thou art Christ the sonne of the lyuing God. And Iesus answered & said vnto him happy art thou Symon the sonne of Jonas, for fleshe and bloud hath not opened that vnto the, but my father which is in heauen. And I saye also vnto the, that thou art Peter, & vpon this rocke I wil buylde my congregation. And the gates of hell shall not preuaile against it. And I will geue vnto the the keyes of the kyngdom of heauē. And what soeuer thou byndest in yearth, shalbe bounde in heauen: & whatsoeuer thou locest in yerth, shalbe losed in heauen.

At Euenlong.

The second Lesson. Actes. iiii. vnto the ende.

Saint Mary Magdalene.

Lauda anima mea
a. psal. L.
and. xlii.



Raise the lord, O my soule: While I liue will I praise the lord, ye as long as I haue any beyng, I will sing praises vnto my God. I put not your trust in princes nor in any child of man: for there is no helpe in them.

For when the breath of man goeth furth: he shal retorne again to his yerth, & then all his thoughtes perish.

Blessed is he that hath the god of Iacob for his helpe: & whose hope is in the lord his god

which made heauen & yearth, the sea & al that therein is: which kepeth his promise for euer.

which helpeth them to ryght that suffer wrong: which fedeth the hungry.

The Lorde loseth men out of prison: the Lorde geueth syght to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde careth for the ryghteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowes: as for the way of the vngodly, he turneth vp side downe.

The lord thy god, O Syon, shalbe kyng for euermore: & throughout all generacions.

Glozy be to the father, and to the sonne and to the .*sc.*

As

As it was in the beginning is now and ever shall be. &c.

The Collect.

Merciful father geue vs grace that we neuer presume to sinne through the exāple of any creature, but if it shal chaunce vs at any time to offend thy deuine maiestie, that then we may truly repent and lament the same, after the example of Mary Magdalene, & by lively faith obtain remission of al our sinnes, through the only merites of thy sonne our sauiour Christ.

The Epistle.

Who soeuer findeth an honest faithfull woman she is much more worth the perles. The heart of her husband may safely trust in her, so that he shall fall in no pouertie. She will do him good & not euill all the dayes of her life. She occupieth wol & flaxe & laboureth gladly with her hādes. She is like a marchaūtes ship that bringeth her vitayles from a farre. She is vp in the night season to provide meate for her houlholde, & fode for her maydens. She considereth land and byeth it, and with the fruytes of her handes she planteth a vyneyarde. She girdeth her loynes with strength, & courage her harmes. And yf she perceyue that her husband doth good, her candle goeth not out by night. She layeth her fyngers to the spindle, & her hand taketh holde of the distaffe. She openeth her hande to the poore, yea she stretcheth furth her handes to such as haue neede. She feareth not that the colde of winter, shall hurte her houle for all her household folkes is clothed with skarlet. She maketh her self fayre ornamentes, her clothyng is white silke and purple. Her husband is muche set by in the gates, when he sitteth among the rulers of the lande. She maketh cloth of sylke and selleth it, and deliuereth girdles vnto the marchaunt. Strength & honour is her clothing, & in the latter day she shall reioyce. She openeth her mouth with wisdom, & in her tongue is the law of grace. She lacketh wel to the waies of her household, and cateth not her bread with ydlenes. Her chyldren shall aryse, and call her blessed: and her husbāde shall make muche of her. Many

Proverb.
xxvi.

daughters there be that gather riches together: but thou goest about them all. As for fauour it is deceytfull, & beautie is a vayne thyng: but a woman that feareth the Lord, she is worthy to be praised. Geue her of the fruite of her handes and let her owne workes praysse her in the gates.

¶ The Gospell.

Luke. xlii

And one of the Pharisees desired Jesus that he wolde eate with him, & he went to the Pharisees house, and sat doune at meat. And behold a woman in that citie (whiche was a spinner) assone as she knewe that Jesus sat at meat in the Pharisees house, she brought an Alabaster boxe of oyntment, and stode at his fete behynde him weping, and began to washe his fete with teares and did wype them with the heeres of her head, and kissed his fete, and annoynted them with the oyntment. When the Pharisee (which had bidden him) sawe that he spake within hymselfe sayng: yf this man were a Prophet, he would surely knowe who and what manner of woman this is that touched hym, for she is a sinner. Jesus answered and said vnto him: Symon I haue somewhat to say vnto the. And he sayde: Maister saye on. There was a certayne lender which had two debtors, the one ought him fiue hundredeth pence and the other systie. When they had nothing to pay he forgave the both. Tel me therfore, which of them wil loue him most? Symon answered and said: I suppose that he to whom he forgave most. And he sayd vnto hym: thou hast truly iudged.

And he turned to the woman and sayde vnto Symon: seest thou this woman? I entred into thi house, thou gauest me no water for my fete: but she hath washed my fete with teares, & wyped the with the heeres of her head. Thou gauest me no kisse: but she sence the time I came in hath not ceased to kisse my fete. My head with oyle thou diddest not annoynt, but she hath annoynted my fete with oyntment. Wherefore I say vnto the, many synnes are forgeuen her for she loued much. To whom lesse is forgeuen, the same doth lesse loue. And he said vnto her: thy synnes are forgeuen the
And

And they that sat at meat with hym, began, to say within the selves, Who is this which forgaueth sinnes also, And he sayd to the woman. Thy faith hath saued the go in peace.

¶ Saint James the Apostle.

O Praise the lord of heauē: praise him in the heighth. Laudate dominū. psal. lxi. and. viii.
Praise hym all ye Angelles of his: praise him all his host.

Praise him Sunne and Moone: praise ye him all ye starres and light.

Praise hym all ye heauens: and ye Waters that be aboue the heauens.

Let them praise the name of the Lord: for (he spake the woorde, and they were made) he commaunded, and they were created.

He that made them fast for euer and euer: he hath geuen them a lawe, which shall not be broken.

Praise the Lorde vpon the yearth: ye dragons, and all deepes.

Fyer, and hayle, snow and vapors: Winde and storme fulfilling his worde.

Mountaynes and all hylles: fruitfull trees & all Cedres.

Beastes and all cattell: wormes and fethered foules.

Kynges of the yearth and all people: princes and all the Iudges of the worlde.

Yongmen and maydens, old men and children praise the name of the Lord: for his name onely is excellent, and his praise aboue heauen and yearth.

He shal exalt the horne of his people, al his saintes shal praise hym: euen thy chyldren of Israell, euen the people that serue hym.

Glozy be to the father. &c. As it was in the. &c. Amen.

¶ The Collect.

Graunt O mercyfull God, that as thyne holy Apostle James leauyng his father & all that he had, without delay, was obedyent vnto the calling of thy sonne Iesus Christ, and folowed him. So we forsaking all worldly and

R.iii.

car.

carnall affections may be euer more ready to folow thy commaundementes, through Iesus Christ our Lorde. Amen.

The Epistle.

Actes. xi

In those dayes came prophetes from the cite of Ierusalē vnto Antioche. And there stode vpon one of the named Agabus and signified by the spirit that there should be great derty throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples every man according to his habilitie purposed to send succor vnto the brethren which dwelt in Iury, which thing thei also did, and sent it to the Elders, by the handes of Barnabas & Saul. At the same tyme Herode the Kyng stretched furth his hādes to bere certaine of the congregacion. And he kylled James the brother of Iohn with the sword. And because he sawe it pleased the Iues, he proceeded further and toke Peter also.

Actes. xli

The Gospel.

Mat. xx.

The came to him the mother of zebedes chyldre with her sonnes, worshyping hym & desiring a certaine thing of him. And he sayd vnto her, What wilt thou. She saied vnto him, graunt that these my two sōnes may sitte, the one on thy right hande, & the other on thy lefte, in thy Kingdome. But Iesus answered & said ye wote not what ye aske. Are ye able to drinke of the Cup that I shal drinke of, & to be Baptised with the Baptisme that I am Baptised with? Thei sayd vnto him we are. He sayd vnto them, ye shal drinke in dede of my Cuppe, and be Baptised with the Baptisme that I am Baptised with, but to sit on my ryght hand and on my left is not myne to geue, but it shall chaunce vnto them, that it is prepared for of my father. And when the ten hearde this, they dysdayned at the two brethren. But Iesus called them vnto him, and sayde ye knowe that the Princes of the nacions haue dominion ouer them, and thei that are great men exercise auctorite vpon them, it shall not be so among you. But whosoever wyll be great among you, let him be your Minister, & whosoever wil be cheif among you, let hym be your seruaunte.

Even

Euen as the sonne of man came not to be Ministered vnto,
but to Minister, and to geue his life a redēpcion for many.

¶ Saint Bartolomewe.

Met vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louyng mercie, and for thy trouthes sake. Non no:
bis dñe.
psa. lxxv.

Wherfore shall the heathen saye : Where is nowe they? God:

As for our God he is in heauen: he hath doen whatsoeuer pleased hym.

Their Idolles are siluer and golde: Euen the worke of mennes handes.

They haue mouthes and speake not : They haue they and se not.

They haue eares & here not: Noses haue they & smel not.

They haue handes & handle not: Feet haue they & walke not neither speake they through their throte.

They that make the ar like vnto the: And so are all they that put their trust in them.

But the house of Israel trust thou in the lord: he is their succour and defence.

Ye house of Aaron put your trust in the lord: he is their helper and defender.

Ye that feare the Lorde, trust in the Lorde : he is theyr helper and defender.

The Lorde hath been myndeful of vs & he shal blesse vs: euen he shal blesse the house of Israell, he shal blesse the house of Aaron.

he shal blesse them that feare the Lorde: Bothe small and greate.

The Lorde shal increase you more and more: you and your chyldren.

Ye are the blessed of the lord which made heauē & earth.

All the whole heauens are the lordes: The yearth hath he geuen to the chyldren of men.

The deade prayse not the (O lord:) neither all they that

go do wne into the silence.

But we will prayse & lord fro this time furth foreuermore.

Glozy be to the father & to the sonne. &c. As it was. &c.

The Collect.

Almighty & cuerlasting God, which hast geuen grace to thi apostle Bartholomew truly to beleue & to preache thy worde: Graunt we beseeche the vnto thy Church both to loue that he beleued. And to preache that he taught through Christ our Lorde.

The Epistle.

Actes. v.

In the handes of the Apostles were many sygnes & wonders shewed emōg the people. And they were altogether with one accorde in Salomons Porche. And of other durst no manne toyne himself to them. neuer thelesse the people mangnyfied the. The nōbre of the that beleued in the Lorde both of men & women grewe more & more: insomuch that thei brought the sicke into the stretes and laied the on beddes & Couches, that at the lest way the shadowe of Peter whē he came by, might shadow some of the (& that thei might al be deliuered fro their infirmities) There came also a multitude out of the Cities round about vnto Hierusalē bringig sicke folkes & the which were vexed with vnclene spirites. And they were healed euery one.

The Gospel.

Luc. xxi.

And there was a strif emōg the which of the should seme to be the greatest. And he sayed vnto them, the Kinges of nacions reigne ouer the & thei that haue aucthoritie vpon them are called gracious lordes: But ye shal not be so. But he that is greatest emōg you, shalbe as the yonger: And he that is chief shalbe as he that doth minister. For whether is greater he that sitteth at meat, or he that serueth? Is not he & sitteth at meat? But I am emōg you, as he that ministreth. Ye are they which haue bidden with me in my temptacions. And I appoynt vnto you a Kingdome as my Father hath apoynted to me, that ye may eate and drynke at my table in my kingdome, and sit on seates Judgyng the twelue tribes of Israel.

Saint Mathew.

D



Prayse the Lorde all ye heathens: Prayse hym all ye nations.

Laudate
dominū
omnes
gentes.
Psalm.
Lxxii.

For his mercifull kindes is ever more and more toward vs: and the truthe of the Lorde endureth for ever.

Glozy be to the father, & to the sonne. &c. As it was. &c.

The Collect.

A Almighty God which by thy blessed sonne, dydest call Mathew from the receipt of Custome, to be an Apostle & Euangelist: Graunt vs grace to forsake all concupiscent desires & inordinate loue of riches and to folow, thy said sonne Iesus Christ, who liueth and reygneth. &c.

The Epistle.

Syring that we haue such an office, euen as god hath had mercy on vs, we go not out of kind, but haue cast from vs the clokes of vnhoneſtie, and walke not in craftinesse neither handle we the word of God deceptfully but open the truth, and report our selues to euery mannes conscience in the sight of god. If our gospel be yet hid, it is hid among them that are lost in whō the god of this world hath blinded the myndes of them which beleue not, lest the light of the gospel of the glory of christ (whiche is the Image of god) should shine vnto them. For we preache not our selves. But Christ Iesus to be the lord, and our selues your seruantes, for Iesus sake. For it is God that commaunded the light to shine out of darkenes, which hath shyned in our hartes, for to geue the lyght of the knowlege of the glory of God in the face of Iesus Christ.

ii. cor. iiii.

The Gospel.

AND as Iesus passed furthe from thence, he sawe a man (named Mathew) sitting at the receipt of Custome, and he sayd vnto him, folowe me, & he arose & folowed him. And it came to passe as Iesus sat at meat in his house: Behold, many Publicans also & sinners & came sat done with Iesus & his disciples. And whē Phariseis saw it, they said vnto his disciples: Why eateth your Master with Publicans & synners? But when Iesus heard that,

Matth.
ix.

he sayd vnto them, they that be strong, nede not the Physicion, but thei that are sicke. Go ye rather and learne what that meaneth, I wil haue mercy, & not Sacrifice for I am not come to cal the righteous, but sinners to repentaunce.

¶ Saint Michaell and all Angels.

Laudate
pueri. ps.
L. xlii.



¶ Praise the Lorde (ye seruantes:) O praise the name of the Lorde.

Blessed be the name of the lord: from this tyme furth for euermore.

The Lordes name is praised: From the rising vp of the Sunne vnto the goyng doune of the same.

The Lorde is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the lord our God, that hath his dwelling so high: And yet humbleth himself to behold the thinges that are in heauen and yearth.

He taketh vp the symple out of the dust: And lyfteth the poore out of the myze.

That he may set him With the Princes: Euen With the Princes of his people.

He maketh the baren woman to kepe house. And to be a ioyfull mother of children.

Glozy be to the father, and to the sonne, and to the .xc.

As it was in the beginning, is now and euer shalbe. .xc.

¶ The Collect.

¶ Everlasting god which hast ordeyned & constituted, the seruices of al angels & men in a wondrousfull ordre: mercifully graunt that thei which alway do the seruice in heauen, maye by thy appoyntment succour and defende vs in yearth: through Iesus Christ our lord. Amen.

¶ The Epistle.

Apo. vii.

¶ Here was a great battaill in heauen: Michaell and

his Angels fought and the Dragon, and the Dragon fought With his angels, & preuailed not neither wss their place founde any more in heaue. And the great Dragon that old serpent, called the deuil & Sathanas was cast out, which deceyueth all the worlde. And he was cast into the

the yearth, and his Angels were cast out also with hym. And I hard aloude voyce, sayng, in heauen is now made saluacion and strength and the kyngdom of our God, and the power of his Christ. For the accusar of our brethren is cast doune whiche accused them before our God daye and night. And they ouercame him by the bloude of the lambe, and by the worde of theyr testimonye, and they loued not theyr lyues vnto the death. Therfore reioyce heauens, and ye that dwell in theym. Avo vnto the inhabyters of the yearth and of the sea. For the Deuyll is come doune vnto you which hath great wrath because he knoweth that he hath but a short tyme.

¶ The Gospel.

The same tyme came the disciples vnto Iesus, sayng, Math. viii.

Who is the greatest in the kyngome of heauen? p. vii.

Iesus called a chyld vnto hym, and set hym in the myddest of them, and sayd. Verely I say vnto you, except ye turne and become as children, ye shall not entre into the Kyngdome of heauen. Awho so euer therfore humbleth hym selfe as this chyld. The same is the greatest in the kyngdome of heauen. And whoso receaueth such a child in my name receyueth me. But whoso doth offende one of these lytle ones whiche beleue in me, it were better for hym that a myllstone were hanged about his neck, and that he were drowned in the depth of the sea. Avo vnto the worlde, because of offences. necessary it is that offences come. But wo vnto the man, by whom the offence cometh. Wherefore, yf thy hande or thy fote hinder the, cut hym of and cast it from the: it is better for the entre into lyfe halte or mayned rather then thou shouldest (hauing to w handes or two fete) be cast into euerlasting fyre. And yf thine eye offend the, pluck it out and cast it from the. It is better for the entre into lyfe with one eye rather then (hauing .ii. eyes) to be cast into hell fyre. Take hede that ye dispise not one of these lytle ones. For I say vnto you: that in heauē their Angels do alwaies behold the face of my father, which is in heauen.

¶ Saint Luke Euangelist.

Sacer
flumina.
Psal. L.
c. xxxii.



By the waters of Babylon we sat downe & wept:
When we remembred (the D) Sion.
As for our harpes we hanged them vp: vpon
the trees that are therein.

For they that led vs away captiue. required of vs the a song
& in clody in our braunes: sing vs one of the songs of Sion.

How shall we sing the lordes song: in a straunge lande.

If I forget the D Ierusalem: let my right hande forget
her connyng.

If I do not remembre the: let my tong cleue to the rose of
my mouth yf I preferre not Ierusalem in my myrth.

Remember the chyldren of Edom O Lorde: in the day
of Ierusalem how they sayd, downe With it downe With it
euen to the grounde.

O daughter of Babylon. Wasted With miserie: yf happy
shall he be that rewardeth the as thou hast serued vs.

Blessed shall he be that taketh thy chyldren: & throweth
them agaynst the stones.

Glorie be to the father, and to the sonne, and to the. &c.

As it was in the beginning, is now & euer shalbe world
Without ende. Amen.

The Collect.

Almyghty God which calledst Luke the phisicion,
whose praise is in the gospel. to be a phisicion of the
soule it may please the by the hollosome medicines of his doc
trine, to heale all the diseases of our soules through thy so
ne Iesus Christ our Lorde.

The Epistle.

II. Timothee.
iii.

Atche thou in all thynges, suffer afflictions, do the
worke throughe of an Euangelist, fulfil thine office
vnto the vtmost, be sober. For I am now redy to be
offered, and the tyme of my departyng is at hande. I haue
fought a good fight. I haue fulfilled my course. I haue
kept my faith. From hencefurth there is layde vp for me a
crowne of righteousnes. Which & lord (that is a righteous
iudge) shall geue me at that day not to me onely, but vnto
all them also that loue his commaing. Do thy diligence that
thou

thou mayst come shortly vnto me. For Demas hath forsaken me and loueth this present worlde, & is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia only Lucas is With me. Take Marke & bring him With the, for he is prophitable vnto me for the ministracion. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada With Carpus, When thou comdest, bring With the and the booke, but specially the parchemēt. Alexander the coppersmith, dyd me much euell: the Lorde reward him accorging to his dedes, of whom be thou wasre also. For he hath greatly withstande our wordes.

¶ The Gospell.

The lord appoynted other seuentie and two also and Luke. 9.

T sent them two and two before hym into euery cite and place, whether he hym selfe would come. Therfore he sayd vnto them: the haruest is great but the labourers are fewe, praye ye therfore the Lorde of the haruest, to sende furth labourers into the haruest. Go your waies, behold I sende you furth as lambes among wolues. Beare no wallet neither scrip nor shoes, and salute no man by the way, into what so euer house ye entre, fyrst say peace be to this house. And if the sonne of peace be ther, your peace shal rest vpon him, if not, it shall returne to you againe. And in the same house tary still eating and drincking such as they geue. For the labourer is worthy of his rewarde.

¶ Symon and Jude Apostles.

Prayse God in his holynes: prayse hym in the firmament of his power.

*Laudate dominū.
psal. L. i.*

Prayse him in his noble actes: praise him according to his excellent greatnesse.

Praise him in the sound of the trumpet: praise him vpon the lute and harpe.

Praise him in symbales and daunces: prayse hym vpon the stringes and pype.

Praise hym vpon the well tuned cymbals: prayse hym vpon the loude cymbals.

Let euery thing that hath breath prayse the Lord.

Glorie

Glorie be to the father and to the sonne and to the .*sc.*
As it was in the beginning, is now and euer shalbe. *sc.*

¶ The Collect.

A Almighty God whiche hast buylded the congrega-
cion vpon the foundation of the apostles & prophe-
tes, Iesu Christ him self beyng the head corner stone graunt
vs so to be ioyned together in vnitie of spirite by their doc-
trine, that we may be made an holy temple acceptable to the
through Iesu Christ our lord. Amen.

¶ The Epistle.

Iudas.

Iudas the seruauit of Iesu christ, the brother of Ja-
mes to them which are called and sanctified in god
the father, and preserued in Iesu Christ: Mercy vnto
you & peace & loue be multiplied. Beloued, whē I gaue all
diligence to write vnto you of the comon saluacion it was
nedefull for me to write vnto you. To exhort you that ye
should continually labour in the faith, which was once ge-
uen vnto the sainctes. For there are certayne vngodly men
craftely crept in, of which it was written afore tyme vnto
suche iudgement. They turne the grace of our GOD vn-
to wantonnes, and deny God (whiche is the onely Lorde)
and our Lorde Iesu Christ.

My mind is therfore to put you in remembraunce, for as
much as ye once know this, how that the lorde (after that
he had deliuered the people out of Egypt) destroyed them
which after ward beleued not. The angels also which kept
not their first state, but left their owne habitation, he hath
reserued in euerlasting chaynes vnder darcknes vnto the
iudgement of the great day: euen as Sodom & Gomor, & the
cities about them which in like maner defyled them selves
with fornication, and folowed straunge flesh, are set furth
for an example, & suffer the paine of eternall fyre: lyke wise
these beyng deceyued by dreames, defyle the flesh, despyse
rulers, and speake euill of them that are in auctoritie.

¶ The Gospell.

This

His commaunde I you, that ye loue together, If the John xv
Worlde hate you, ye know that it hated me before it
 hated you. If ye were of the world, the world would
 loue his awne: howbeit because ye are not of the worlde,
 but I haue chosen you out of the world, therfore the world
 hateth you. Remembre the word that I said vnto you, the
 seruaunt is not greater then the Lord. If they haue perle-
 cuted me, thei wil also persecute you. If thei haue kept my
 saying, they wyll kepe yours also.

But all these thynges wyll they do vnto you for my na-
 mes sake: because thei haue not knowen him that sent me.
 If I had not come and spoken vnto the, thei should haue
 had no synne, but now haue they nothyng to cloke theyr
 synne with al. he that hateth me hateth my father also. If
 I had not done among the, the workes which none other
 man did, thei should haue had no synne. But now haue thei
 both seen and hated not onely me but also my father. But
 this happeneth that the saying myght be fulfilled that is
 written in their law, they hated me without a cause.

But when the comforter is come, whom I wil send vnto
 you fro the father euen the spirit of truth (which proce-
 deth of the father) he shal testifie of me, And ye shal bere wit-
 nesse also, because ye haue bene with me fro the beginnig.

All Sainctes.

Propre Lessons at Mattins.

The first Lesson. Sap. iii. vnto blessed is rather the baren.

The seconde Lesson. Hebr. x. xii. Sainctes by saythe sub-
 dued vnto. If ye endure chastising.



Sing vnto the lord a new song: let the congrega-
 tion of sainctes prayse him.

*Cantate
 dñs. psa.
 l. xliij.*

Let Israell reioyce in hym that made him: & let
 the children of syon be ioyfull in their king.

Let them praise his name in the daunce: Let them sing
 praises vnto him with tabret and harpe

For the Lord hath pleasure in his people: And helpeth
 the meke harted.

Let

Let the saintes be ioyfull With glory: let them reioyce in theyr beddes.

Let the praises of god be in their mouth: And a two edged sworde in their handes.

To be auenged of the heathen: & to rebuke the people.

To bynde their kynges in chaynes: & their nobles with lynkes of Iron.

That they may be auenged of them as it is written: suche honour haue all his saintes.

Glory be to the father, and to the sonne, and to the *ec.*

As it was in the beginning, is now and euer shalbe. *ec.*

CThe Collect.

Almyghtie God Which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy sonne Christ our lord, graunt vs grace so to followe thy holy saintes in al vertues and godly liuyng, that we may come to those inspekeable ioyes whiche thou hast prepared for all them, that vnfaynedly loue the, throughe Iesus Christ our Lord. Amen.

CThe Epistle.

Apoc. vii

Hold, I Ihon saw another angel ascend from the rising of the sunne, which had the seale of the liuing god, & he cried with a loude voyce to the.iiii. angels, (to whom power was geuen to hurt the yearth & the sea) sayng: Hurte not the yearth neyther the sea, neyther the trees, till we haue sealed the seruañtes of our God in their foreheades. And I heard the nombre of them whiche were sealed and there were sealed an. C. xliii. M. of all the tribes of the chyldren of Israell.

Of the tribe of Iuda were sealed. xii. M.

Of the tribe of Ruben were sealed. xii. M.

Of the tribe of Gad were sealed. xii. M.

Of the tribe of Asser were sealed. xii. M.

Of the tribe of Neptalim were sealed. xii. M.

Of the tribe of Manasses were sealed. xii. M.

Of the tribe of Simeon were sealed. xii. M.

Of the tribe of Levi were sealed. xii. M.

Of

Of the tribe of Issachar were sealed xii. **M.**

Of the tribe of Zabulon were sealed xii. **M.**

Of the tribe of Joseph were sealed xii. **M.**

Of the tribe of Benjamin were sealed xii. **M.**

After this I beheld, and lo a great multitude (whiche no mā could nombze) of all nations and people, & tongues stode before the seate and before the Lambe, clothed with long white garmentes, and Palmes in their handes, and cried with a loud voice, sayng: saluaciō be ascribed to him that sitteth vpon the seate of our God and vnto the Lambe. And all the Angels stode in the compasse of the seate, & of the Elders, and of the iiii. beastes, and fell before the seate on their faces, and worshipped God sayng: Amen. Blessyng and glozy, and wisdom, and thākes, and honor, and power, and might be vnto our God for evermore. Amen.

The Gospel.

Jesus sayng the people, Went by into the mountain, Math. V.
I and when he was set, his disciples came to him, and after that he had opened his mouth he taught them sayng: Blessed are the poore in spirit for theirs is the kyngdome of heauen. Blessed are they that mourne: For they shal receiue comfort. Blessed are the meke: for they shal receiue the inheritauce of the yearth. Blessed are they whiche hunger and thirst after righteousnes: for they shalbe satissfied. Blessed are the merciful: for they shal obtayne mercy. Blessed are the pure in heart: for they shal see God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they which suffre persecucion for righteousnes sake: for theirs is the kyngdome of heaue. Blessed are ye when menne reuile you, and persecute you, and shal falsly say all maner of euil saynges against you for my sake: Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophetes whiche were before you.

Propre Lessons at Euen song.

The first lesson Sapi. v. vnto His iealously also.

The second lesson. Apoca. xix. vnto And I sawe an angell stande.

D. i.

The

THE SUPPER

of the Lorde, and the holy Communion, commonly called the Masse



Many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer nyght: or els in the morning, afore the begynnyng of Matins, or immediatly after.

And yf any of those be an open and notorious euill lyer, so that the congregacion by him is offended, or haue done any wrong to hys neyghbours, by word, or dede.

The Curate shall call hym, and aduertise him, in any wyse not to presume to the Lordes table, vntyll he haue openly declared him self, to haue truly repented, and amended his former naughty lyfe: that the Congregacion maled therby be satisfiied, whych afore were offended, and that he haue recompensed the parties, whom he hath done wrong vnto, or at the least be in ful purpose so to do, as sone as he conueniently may.

The same orde shall the Curate vse, wyth those betwixt whome he percepueth malice, and hatred to reigne, not suffertyng them to bee partakers of the Lordes table, vntyll he knowe them to be reconciled. And yf one of the parties so at variaunce, bee content to forgeue from the botome of his harte, all that the other hath trespassed agaynst hym, and to make amendes, for that he hym selfe hath offended: and the other pattie wyll not bee perswaded to a godly vnitie, but remaigne styll in hys frowardnes and malice. The Minister in that case, ought to admyt the penitent persone to the holy Communion, and not hym that is obstinate.

Upon the date, and at the tyme appoynted for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appoynted for that ministracion, that is to saye, a whyte Albe playn, wyth a vestement or Cope. And whete there be many Priestes, or Decons, there so many shall be ready to helpe the priest in the ministracion, as shall be requisite. And shall haue vpon them lykewyse, the vestures appoynted for their ministry, that is to say: Albes with tunacles. Then shall the Clerkes syng in Englishe for the office, or introite, (as they call it) a Psalm appoynted for that date.

The priest standing humbly afore the middes of the altar, shall saie the Lordes prater with this Collect.

A Almighty God, vnto whom all heartes be open, & all desires knownen, & from whō no secretes are hid, cleanse the thoughtes of our heartes, by the inspiration of thy holy spirit: that we may perfectly loue the, & worthely magnifie thy holy name: through Christ our lorde. Amen.

Then

Then shall he say a Psalm appointed for the Introit: whiche Psalm ended, the Priest shall say, or els the Clerkes shall sayng.

iii. **L**orde haue mercy vpon vs.

iii. **C**hrist haue mercy vpon vs.

iii. **L**orde haue mercy vpon vs.

Then the Priest standyng at Gods boorde shall begyn.

Glorie to God on high.

The clerkes.

And in yearth peace, good will towarde men.

We praise thee, we blesse thee, we worship thee, we glorifie thee, we geue thanks to thee, for thy great glory, O lord God he auenly kyng, God the father almightie.

O lord the onely begotten sonne Iesu Christ, O lord God lambe of God, sonne of the father, that takest awaye the synnes of the worlde, haue mercy vpon vs: Thou that takest awaye the synnes of the worlde, receiue our praier.

Thou that sittest at right hand of God the father, haue mercy vpon vs: For thou onely art holy, thou only art the Lorde. Thou onely (O Christ) with the holy ghost, art mooste high in the glory of God the father. Amen.

Then the priest shall turne him to the people and say.

The Lorde be with you.

The answer.

And with thy spirit.

Priest.

Let vs pray.

Then shall folowe the Collect of the day, with one of these two Collectes folowynge, for the kyng.

Almightie God, whose kyngdome is everlastyng, & power infinite, haue mercy vpon the whole cōgregation, & so rule the heart of thy cholen seruauit Edward the sixt, our kyng and gouernor: that he (knowyng whose minister he is) may aboue all thynges, seke thy honor and glory: and that we his subiectes (duely consideryng whose authoritie he hath) may faithfully serue, honor, and humbly obeye him: in the, and for the, accordyng to thy blessed worde and ordinaunce: Through Iesus Christ our Lorde who with thee, and the holy ghost, lieth, & reigneth euer one God, worlde without ende. Amen.

D.ii.

Almightie

A mightie & everlastyng God, we be taught by thy holy worde, that the hartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, & turne them as it semeth best to thy godly wisdom: We humbly beseeche thee, so to dispose & gouerne, the heart of Edward the sixt, thy seruaunt, our kyng and gouernour: that in all his thoughtes, wordes, and workes, he may euer seeke thy honor and glory, and study to preserve thy people, committed to his charge, in wealth, peace, and godlynes: Graunt this O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

The Collictes ended, the Priest or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, sayng.

The Epistle of saint Paule written in the Chapter of to the.

The minister then shall reade the Epistle. Immediately after the Epistle ended, the priest or one appointed to reade the gospel shall say.

The holy Gospel written in the Chapter of.

The Clerkes and people shall answer.

Glory be to the, O Lorde.

The Priest or Deacon shall reade the Gospel: After the Gospell ended, the priest shall begyn.

I beleue in one God.

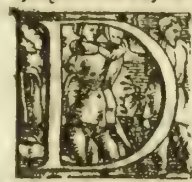
The Clerkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visibie, and inuisibie: And in one Lord Iesu Christ, the onely begotten sonne of God, begotten of the father, before all worldes, god of god, light of light, very God of very God, begotten not made, beynge of one substance with the father, by whom all thynges were made, who for vs men, and for our saluacion, came doune from heauen, and was incarnate by the holy ghost, of the virgin Mary, and was made man, and was crucified also for vs, vnder Poncius Pilate, he suffered and was buried, and the third day he arose againe accordyng to the scriptures, and ascended into heauen, and sitteth at the righthand of the father: And he shall come againe with glory, to iudge both the quicke and the dead.

And

And I beleue in the holy ghost, the Lord and geuer of life, who procedeth from the father & the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike churche. I acknowledge one Baptisme, for the remission of sinnes. And I loke for the resurrection of the dead: and the life of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some porcion of one of the Homelies, as they shalbe hereafter deuided: Wherin if the people be not exhorted to the worthy receiuing of the holy Sacrament of the body and bloud of our sauioꝝ Christ: then shall the Curate geue this exhortacion, to those that be mynded to receiue the same.



Dearely beloued in the lord: ye that minde to come to the holy Communion of the body and bloud of our sauioꝝ Christ, must consider what S. Paule writeth to the Corinthiā's, how he exhorteth all persones diligently to trie and examine themselves, before they presume to eate of that bread, and drynke of that Cup: for as the benefite is great, if with a true penitent heart, & liuely faith, we receiue that holy Sacrament: (for then we spiritually eate the fleshe of Christ, & drinke his bloud, then we dwell in Christ and Christ in vs, we be made one with Christ, and Christ with vs) so is the daunger great, if we receiue the same vnworthely, for then we become gilty of the body and bloud of Christ our sauioꝝ, we eate and drynke our owne dampnacion, not considering the Lordes body. We kindle Gods wrath ouer vs, we prouoke him to plague vs with diuers diseases, and sundry kyndes of death.

Therefore, if any here be a blasphemet, aduouterer, or be in malice or enuy, or in any other greuous crime (except he be truly sorry therfore, and earnestly mynded to leaue the same vices, and do trust himselfe to be reconciled to almighty God, and in charitie with all the worlde) let him bewaile his synnes, and not come to that holy table, lest after the takyng of that moste blessed bread: the deuil entre into him as he did into Judas, to fyll him ful of all iniquitie, & bring him to destruction, bothe of body and soule. Judge ther-

fore your selves (brethren) that ye be not iudged of the lord. Let your mynde be without desire to synne, repent you truly for your sinnes past, haue an earnest and liuely faith in Christ oure sauour, be in perfect charitie with all men, so shall ye be mete partakers of those holy misteries. And about all thynges: ye must geue moste humble and heartie thākes to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our sauour Christ, both God and mā, who did humble himselfe euen to the death vpon the crosse, for vs miserable sinners, whiche lay in darkenes and shadowe of death, that he might make vs the childre of God, and exalt vs to euerlastyng life. And so thende that we should alway remēbre the excedyng loue of our master, & only sauour Iesu Christ, thus dyng for vs, and the innumerable benefites (whiche by his precious bloudsheddyng) he hath obtaigned to vs, he hath left in those holy misteries, as a pledge of his loue, & a continuall remēbraunce of the same his owne blessed body, and precious bloud for vs to fede vpon spiritually, to our endles comfort and consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) continual thākes, submittyng our selves wholly to his holy will and pleasure, and study to serue him in true holines and righteousnes, all the daies of our life. Amen.

In Cathedral churches or other places, where there is dayly Communion, it shalbe sufficient to reade this exhortacion aboue wyitten, once in a moneth. And in parishe churches, vpon the weke daies it may be left vnlayd.

And if vpon the Sunday or holy day y people be negligent, to come to the Communion. Then shall the Priest earnestly exhort his parisheners, to discipline themselves to the receiuyng of the holy Communion more diligently, sayng these or like wordes vnto them.

Ere frendes, and you especially vpon whose soules
D I haue cure and charge, on next I do entende
 by Gods grace, to offre to all suche as shalbe godly
 disposed, the moste cōfortable Sacrament of the body and
 bloud of Christ, to be taken of them, in the remēbraunce
 of his most fruitfull & glorious passion, by the which passiō
 we

we haue obtained remissiō of our sinnes, and be made partakers of the kingdome of heauen, wherof we bee assured and asser teigned, if we come to the saied Sacramēte, with hartie repentaunce for our offences, stedfast faith in Goddes mercie, and earnest minde to obeie Goddes wyll, and to offende no more. Wherefore our duetie is to come to these holy misteries, with moste hartie thanks to bee geuen to almightie God, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruauntes, for whome he hath not onely geuen his bodye to death, and shed his blood, but also doeth vouchesafe in a Sacramente and Mysterie, to geue vs hys layed bodye and bloude to fede vpon spiritually. The Whiche Sacrament beyng so diuine and holy a thing, and so comfortable to them which receiue it worthely, and so daungerous to them that wyll presume to take the same vnworthely: My dutie is to exhort you in the meane season to consider the greatnes of the thing, and to serche and examine yout awne consciences and that not lightly nor after the maner of dyssemblers with God: But as they which should come to a moste Godly and heauenly Banket, not to come but in the marriage garmēt required of God in Scripture, that you may (so much as lyeth in you) be found worthie to come to suche a table. The waies and meanes therto is.

First that you be truely repentaunte of your former euell lyfe: and that you cōfesse with an vnfained hart to almightie God, your synnes and vnkynndnes towarde his maiestie committed, either by wyll, worde or dede, infirmitie or ignorance, and that with inward sorowe and teares, you be wayle your offences, and require of almightie God, mercy, and pardon, promising to him (from the botome of your hartes) thamendement of your former lyfe. And among al others, I am commaunded of God, especially to moue and exhorde you, to reconcyle your selves to your neighbours, whom you haue offended, or who hath offended you, putting out of your hartes all hatred and malyce against them, and to be in loue and charitie with al the worlde, and

D. iij.

to

to forgene other, as you would that God should forgene you. And if any mā haue done wrong to any other: let hym make satisfacciō, and due restitution, of al landes and goodes wrongfully taken a way or withholdē, before he come to Gods borde, or at the least be in full minde and purpose so to do, as sone as he is able, or els let him not come to this holy table, thinking to deceiue God, who seeth all mennes hartes. For neither the absoluciō of the priest can any thing auayle them, nor the receiuing of this holy sacrament doth any thing but increase their dampnacion. And yf there be any of you, whose conscience is troubled and greued in any thing lacking comforte or counsaill, let him come to me, or to some other discrete & learned priest taught in the lawe of God and confesse and open his sinne & grief secretly, that he may receiue suche ghostly counsaill, aduise and comfort, that his conscience may be releued, and that of vs (as of the ministers of God and of the churche) he may receiue comfort and absolution, to the satisfaccion of his mind, and auoiding of all scruple and doubtfulnes, requiring suche as shalbe satisfied with a generall confession: not to be offended with them that doo vse, to their further satisfiing, the articuler and secrete confession to the priest: nor those also which thinke needefull or cōuenient for the quietnes of their awne consciences particularly to open their synnes to the priest, to be offended with thē that are satisfied with their humole confession to God, and the generall confession to the churche: But in al thinges to folowe and kepe the rule of charitie and euery man to be satisfied with his awne conscience, not iudging other mennes mindes or consciences, where as he hath no warrant of Gods worde to the same.

Then shall folowe for the Offertorie one or mo, of these sentences of holy Scripture to be song whiles the people do offre, or els one of them to be said by the minister, immediatly afore the offering.

Math. v.

Let your light so shine before men, that thei may se your good workes, and glorifie your father which is in heauen.

Math. vi.

Laye not vp for your selves treasure vpon the yearth where the rust and mothe doth corrupt, and where theues breake thorough and steale: But laye vp for youre selves treasure

treasure in heauen, Where neither rust nor moth doth corrupt, and where theues do not breake through nor steale.

Math. vii.

Whatsoever you would, that men should do vnto you, eue so do you vnto the, for this is the lawe & the prophetes, Not euery one that saith vnto me, Lorde, lorde, shall entre into the kingdome of heauen, but he that doth the wyl of my father whiche is in heauen.

Math. vii.

suche stode furth, and saied vnto the lorde, behold lorde, the half of my goodes I geue to the poore, & if I haue done any wrong to any man, I restore four fold.

Luc. xix.

Who goeth a warfare at any time at his awn cost: Who planteth a vineyarde, & eateth not of the fruite thereof: Or who feedeth a flocke, & eateth not of the milke of the flocke.

i. Cor. ix.

If we haue sown vnto you spirituall thinges, is it a great matter, if we shall reape your worldly thinges?

i. Cor. ix.

Doo ye not knowe, that they whiche minister about holy thinges, liue of the sacrifice. They whiche wayte of the altar are partakers with the altar, euen so hath the lorde also ordeined: that they whiche preache the Gospel, should liue of the Gospel.

i. Cor. ix.

He whiche soweth litle shall reape litle, and he that soweth plentifully shall reape plentifully. Let euery man do according as he is disposed in his harte, not grudgingly, or of necessitie, for God loneth a cheerefull geuer.

ij. Cor. ix.

Let him that is taught in the worde, minister vnto him that teacheth in al good thinges. Be not deceiued, God is not mocked: For whatsoever a man soweth, & shall he reape.

Gala. vi.

While we haue time, let vs do good vnto all men, and specially vnto them, whiche are of the houshoulde of faith.

Gala. vi.

Godlines is great riches yf a man be contented with that he hath: For we brought nothing into the worlde, neither may we cary any thing out.

i. Timo. vi.

Charge them whiche are riche in this worlde, that they be ready to geue & glad to distribute, laipng by in store for thein selves a good fondacio, against the time to come, that they maye attaine eternall lyfe.

i. Timo. vi.

God is not vnrighteous, that he will forget youre workes.

Hebre. vi.

D. v.

kes

kes and labour that procedeth of loue, which loue ye haue shewed for his names sake whiche haue ministered to the saintes and yet do minister.

Hebre xij.

To do good, and to distribute, forget not, for with suche Sacrifices God is pleased.

i. Ion. iij.

Whoso hath this worldes good, & seeth his brother haue nede, & shutteth vp his compassion from him how dwelleth the loue of God in hym.

Tobi. iiii.

Geue alimose of thy goodes, & turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from the.

Tobi. iiii.

See mercyfull after thy power: If thou hast muche geue plenteously, if thou hast litle, do thy diligēce gladly to geue of that litle, for so gatherest thou thy self a good reward, in the daye of necessitie.

Prou. xix.

He that hath pitie vpon the poore, lendeth vnto the lord, and loke what he laith out: it shalbe payed him again.

Psal. xli.

Blessed be the man that prouideth for the sicke and nedye the lorde shall deliuer him, in the tyme of trouble.

Where there be Clerkes, they shall syng one, or many of the sentences aboue written according to the length, and shortnesse of the time, that the people be offering.

In the meane tyme, whyles the Clerkes do syng the Offertorie, so many as are disposed shall offere to the poore mennes Bore euery one according to his abilitie and charitable minde. And at the offering dayes appointed: euery manne and woman shall paie to the Curate, the due and accustomed offerings.

Then so many as shalbe partakers of the holy Communion shall tary still in the Quire, or in some conuenient place, nigh the Quire, the men on the one syde, and the women on the other side. All other that minde not the receiue the said holy Communion shall departe out of the Quire, except the ministers and Clerkes.

Then shall the minister take so muche Bread and Wyne as shall suffice for the persones appointed to receiue the holy Communion, layng the bread vpon the corporas, or els in the paten or in some other comely thing, prepared for that purpose. And putting the Wine into the Chalice, or els in some fayre or conuenient cup prepared for that vse (yf the chalice wyll not serue putting thereto a litle pure and cleane water. And setting both the bread and wine vpon the altar. Then the Priest shall saye.

The Lorde be With you.

Aun

Answer.

And with thy spirit.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

Priest.

It is very mete, right and our bounden dutie that we should at all tymes, and in all places, geue thanks to the O Lorde, holy father, almightie euerlastyng Amen.

Here shall folowe the propre Prefaces, accordyng to the tyme, if there be any specially appointed, or els immediatly shall folowe. Therfore with Angels.

PROPRE

Prefaces.

Upon Christmas day.

Because thou diddest geue Jesus Christ, thyne onely sonne to be borne as this day for vs, who by the operation of the holy ghost, was made very mā, of the substance of the virgyn Mari his mother, and that without spot of synne, to make vs cleane from all sinne. Therefore. &c.

Upon Easter day.

But chiefly we are bound to praise thee, for the glorious resurreccion of thy sōne Jesus Christ our lord, for he is the very Paschall lambe, whiche was offered for vs, and hath taken away the synne of the worlde, who by his death hath destroyed death, and by his risyng to life againe, hath restored to vs euerlastyng life. Therefore. &c.

Upon the Ascencion day.

Through thy moſte dere beloued sonne, Jesus Christ our Lorde, who after his moſte glorious resurreccion manifestly appeared to all his disciples, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascende & reigne with him in glory. Therefore. &c.

Upon

Upon whitsonday.

Brough Iesus Christ our lord, accordyng to whose
I moste true promise, the holy ghost came doune this
 day from heauen, with a sodaine great sound, as it
 had been a mightie wynde, in the likenes of fiery tongues,
 lightyng vpon the Apostles, to teache them, & to lead them
 to all trueth, geuyng them both the gift of diuers langua-
 ges, and also boldnes with feruent zeale, constantly to prea-
 che the Gospell vnto all nations, whereby we are brought
 out of darrenes and error, into the clere light & true know-
 lege of thee, and of thy sonne Iesus Christ. Therfore. &c.

Upon the feast of the Trinitie.

Is very mete, right, and our bounden duetie that
I we should at all tymes, and in all places, geue than-
 kes to the **O** Lord, almighty, everlastyng **GOD**,
 whiche art one God, one Lord, not one onely person, but
 thre persones in one substaunce, for that we whiche beleue
 of the glorie of the father, the same we beleue of the sonne,
 and of the holy ghost, without any difference, or inequali-
 tie, whom with Angels. &c.

After whiche preface, shall folowe immediatly.

Therfore with Angels and Archangels, and with all
 the holy compaignie of heauen: we laude and magnifie thy
 glorious name, evermore praisyng thee and sayng.

Holy, holy, holy, lord God of hostes: heauen and yearth
 are full of thy glory: Osanna in the highest. Blessed is he
 that commeth in the name of the Lord: Glory to thee **O**
 Lord in the highest. This the clerkes shall also syng.

When the Clerkes haue done singyng, then shall the Priest or Deacon,
 turne him to the people and say.

Let vs pray for the whole state of Christes Church.

Then the priest turnyng him to the Altar, shall say or syng, plainly and
 distinctly this praier folowyng.

A mighty and everluyng God, whiche by thy holy
 Apostle hast taught vs to make praiers and suppli-
 cations, and to geue thanks for all menne: we humbly
 beseeche thee moste mercifully to receiue these oure praiers,
 whiche

which we offre vnto thy diuine maiestie, beseeching thee to
 inspire continually, the vniuersal Church, with the spirit
 of truethe, vnitie and concord: and graunt that all they that
 do confesse thy holy name, may agre in the truth of thy ho-
 ly worde, and liue in vnitie and godly loue. *Specially* we
 beseeche thee to saue and defende thy seruau^{nt}, Edward our
 kyng, that vnder him we may be godly and quietly gouer-
 ned. And graunt vnto his whole counsaile, and to all that
 be put in auctoritie vnder him, that they may truely and
 indifferently minister iustice, to the punishment of wic-
 kednes and vice, and to the maintenaunce of Gods true re-
 ligion and vertue. Geue grace (O heauenly father) to all
 Byschoppes, Pastors and Curates, that they may both by
 their life and doctrine, set furth the true and liuely worde,
 and rightly and duely administer thy holy Sacramentes,
 and to all thy people geue thy heauenly grace, that with
 meke heart and due reuerence they may heare & receiue thy
 holy worde, truely seruyng thee in holynes & righteousness
 all the daies of their life: And we most humbly beseeche thee
 of thy goodnes (O lord) to comfort & succor all them, which
 in this transitory life be in trouble, sorowe, nede, sickenes,
 or any other aduersitie. And especially we commend vnto
 thy mercifull goodnes this cōgregation whiche is here as-
 sembled in thy name, to celebrate the cōmemoracion of the
 moste glorious death of thy sōne: And here we do geue vn-
 to the most high praise and heartie thanks for the wonder-
 full grace and vertue, declared in all thy sainctes, from the
 beginnyng of the world. And chiefly in the glorious & most
 blessed virgin Mari, mother of thy sonne Iesu Christ our
 Lorde and God, and in the holy Patriarches, Prophetes,
 Apostles and Martires, whose exāples (O lorde) a steadfast-
 nes in thy faith, and keepyng thy holy commaundementes:
 graunt vs to folowe. We cōmend vnto thy mercy (O lord)
 all other thy seruantes, whiche are departed hence fro vs,
 with the signe of fayth, and now do rest in y^e slepe of peace:
 Graunt vnto them we beseeche thee thy mercy, and cuerla-
 styng peace, and that at the day of the general resurrection
 we

we and al they whiche be of the mystical body of thy sonne, may altogether be set on his right hād, and heare that his moſte ioyfull voice: Come vnto me O ye that be blessed of my father, and poſſeſſe the kyngdome, whiche is prepared for you, from the beginnyng of the worlde: Graunt this O father for Ieſus Chriſtes ſake, our onely mediatur and aduocate.

O God heavenly father, whiche of thy tender mercy, diddeſt geue thine onely ſonne Ieſus Chriſt, to ſuffre death vpon the Croſſe, for our redempcion, who made there (by his one oblaciō once offered) a ful, perfect and ſufficient ſacrifice, oblacion, & ſatiffaccion, for the ſynnes of the whole world, and did inſtitute, and in his holy Goſpel commaund vs, to celebrare a perpetual memory, of that his precious death, vntill his cōmyng againe. Here vs (O mercifull father) we beſeche thee: and with thy holy ſpirit and worde, vouchſafe to blēſſe and ſancētifie theſe thy giſtes, and creatures of bread & wine, that thei may be vnto vs the body & bloud of thy moſte derely beloued ſonne Ieſus Chriſt. Who in theſame night that he was betrayed: toke bread, and when he had bleſſed, and geuen thanks: he brake it, & gaue it to his diſciples ſaiyng: Take, eate, this is my body whiche is geuen for you, do this in remembraunce of me.

Here p Priest
muſt take the
bread into
his handes.

Here p Priest
ſhall take the
Cup into his
handes.

Lyke wiſe after ſupper he toke the cup, and when he had geuen thanks, he gaue it to them ſaiyng, Drynke ye all of this, for this is my bloud of the newe Teſtament, whiche is ſhed for you & for many, for remiſſion of ſynnes, do this as oft as you ſhal drinke it in the remembraunce of me.

Theſe wordes before reheerſed are to be ſayd, turnyng ſtill to the Altar, with out any eleuacion, or ſhewyng the Sacrament to the people.



Wherefore O lord and heavenly father, accor dyng to the inſtitucion of thy derely beloued ſonne, our ſauour Ieſu Chriſt, we thy humble ſeruauntes do celebrare, and make here before thy diuine maieſtie, with theſe thy holy giſtes, the memorial whiche thy ſonne hath willed vs to make, hauyng in remembraunce his bleſſed paſſion, mightie reſurreccion and glorious aſcēſion, renderyng vnto the moſt heartie thākes, for the innumerable

merable benefites procured vnto vs by the same, entirely desirynge thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thankesgeuyng: most humbly besechynge thee to graunt that by þy merites & death of thy sonne Iesus Christ, and through fayth in his blood, we & all thy whole churche, may obtayne remission of oure synnes, and all other benefites of his passion. And here we offre and present vnto the (O Lord) our selfe, our soules, & bodies, to be a reasonable, holy and liuely sacrifice vnto thee, humbly besechynge thee, that whosoever shalbe partakers of this holy Cōmunion, may worthely receiue the moste precious body and blood of thy sonne Iesu Christ, and be fulfilled with thy grace and heauenly benediction, and made one body with thy sōne Iesu Christ, that he may dwell in them and they in him. And although we be vnworthy (through oure manifolde synnes) to offre vnto thee any sacrifice: yet we beseeche thee to accept this oure bounden duetie and seruice, and cōmaunde these our praiers and supplications, by the ministry of thy holy Angels, to be brought vp into thy holy tabernacle before the sight of thy diuine maiestie: not wayng our merites, but pardonyng our offences, through Christ our Lord, by whom, and with whom, in the vnitie of the holy ghost, all honor and glory, be vnto the O father almightie, worlde without ende. Amen.

Let vs pray.

AS our sauour Christ hath cōmaunded and taught vs, we are bolde to say. Our father whiche art in heauen, halowed be thy name. Thy kyndome come. Thy will be done in ƿearth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespass against vs. And leade vs not into temptation

The answer.

But deliuer vs from euil. Amen.

Then shal the Priest say.

The peace of the Lorde be alway with you.

The clerkes.

And

And with thy spirit.

The Priest.

Christ our Paschal lambe is offered by for vs once for all, when he bare our sinnes on his body vpon the crosse, for he is the very Lambe of God, that taketh away the synnes of the worlde: wherefore let vs kepe a ioyfull and holy feast With the lorde.

Here the priest shall turne him towarde those that come to the holy Communion and shall say.

Ou that do truely and earnestly repent you of your sinnes to almighty God, and be in loue and charitie With your neighbors, and entend to lede a new life, folowynge the cōmaundementes of God, & walkynge from hencefurth in his holy waies: drawe nere & take this holy Sacraiment to your comfort, make your humble cōfession to almighty God, and to his holy Church here gathered together in his name, mekely knelyng vpon your knees.

Then shall this generall confессиou be made, in the name of all those that are mynded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselte, all knelyng humbly vpon their knees.

Almightie God father of our Lorde Iesus Christ, maker of all thinges, iudge of all men, We knowlege and bewaile our manyfolde synnes and wickednes, whiche we from tyme to tyme, moſte greuouſly haue committed, by thought, word and dede, against thy diuine maieſtie prouokynge moſt iuſtly thy wrath and indignacion against vs: we do earnestly repent & be hartely ſorry for theſe our miſdoyngeſ, the remembraunce of them is greuouſ vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercy vpon vs, moſte mercyfull father, for thy ſonne our Lorde Iesus Christ ſake, forgeue vs all that is paſt, and graunt that we may euer hereafter, ſerue & pleaſe thee in newnes of life to the honor and glory of thy name: Through Iesus Christ our Lorde.

Then shall the priest stand by, and turnyng himself to the people, say thus.

Almightie god our heauēly father, who of his great mercy, hath pmiſed forgeueneſſe of ſinnes to all thē, which with hartie repētaunce & true faith, turne vnto him

Haue

haue mercede vpon you, pardon & deliuer you from all your sinnes, confirme & strengthen you in al goodnes, & bring you to euerlastyng life: through Iesus Christ our lord. Amen.

Then shall the Priest also saye.

Heare what comfortable wordes our sauioꝝ Christ sayth to all that truely turne to hym.

Come vnto me all that trauel and bee heuy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that all that beleue in hym, should not perish, but haue lyfe euerlastyng.

Here also what saint Paule saith.

This is a true sayyng, & worthy of al men to be receiued, that Iesus Christ came into this worlde, to saue sinners.

Heare also what saint Ihon saith.

If any mā sin, we haue an aduocate with the father Iesus Christ the righteous, & he is the propiciation for our sinnes.

Then shall the priest turning hym to Goodes boord knele doune, and saye in the name of all the, that shal receiue the communion, this prayer folowynge.

WE do not presume to come to this thy table (O merciful lord) trustyng in our owne righteousnes, but in thy manifold and greates mercies: we be not worthy so muche as to gather by the crookes vnder thy table, but thou art the same lord whose propertie is alwaies to haue mercy: graunt vs therfore (gracious lord) so to eate the flesh of thy deere sonne Iesus Christ, & to drinke his blood in these holy misteries, that we maye continually dwell in him, and he in vs, that our synfull bodies maye bee made cleane by his body, & our soules washed through his moste precious blood. Amen.

Then shall the priest first receyue the communion in bothe kyndes hymself, and nexte deliuer it to other Ministers, if any bee there present (that they maye be ready to helpe the Minister) and after to the people.

And when he deliuereth the Sacrament of the body of Christe, he shall saie to every one these wordes.

The body of our lord Iesus Christe whiche was geuen for thee, preserve thy body and soule vnto euerlastyng life.

And the Minister deliuerynge the Sacrament of the blood, and geuyng euery one to drinke once and no moze, shall saye.

The blood of our lord Iesus Christ which was shed for thee, preserve thy body and soule vnto euerlasting life.

If there be a Deacon or other priest, then shall he folowe with the Chazelle: and as the priest ministereth the Sacrament of the body, so shall he (for moze expedicion) minister the sacrament of the bloud, in forme befoze written

In the Communion tyme the clerkes shall syng.

ij. O Lambe of God that takest awaye the sinnes of the worlde: haue mercye vpon vs.

O Lambe of GOD that takest awaye the sinnes of the worlde: Graunt vs thy peace.

Beginning so sone as the priest doth receyue the holy Communion: And when the communion is ended, then shall the clerkes syng the post cōmuniō.

Sentences of holy scripture, to bee saied or song euery daye one, after the holy Communion, called the post Communion.

Math. xvi.

If any man wyl folowe me, let him forsake himself, and take vp his crosse and folowe me.

Mar. xlii.

Whosoever shall indure vnto the ende he shalbe saued.

Luc. i.

Praised bee the lord God of Israell, for he hath visited & redeemed his people: therefore let vs serue hym all the dayes of our life, in holines and righteousnes accepted befoze him

Luc. xii.

Happye are those seruauntes, whom the lord (whē he cōmeth) shall fynde wakyng.

Luc. xii.

Be ye ready, for the sonne of man will come, at an houre when ye thinke not.

Luc. xii.

The seruaunt that knoweth his masters wyl, and hath not prepared hymself, neither hath dooen accordyng to his will, shalbe beaten with many stripes.

thou. iiii.

The houre cometh and now it is, when true worshypers shall worship the father in spirite and truthe.

thou. v.

Beholde, thou art made whole, synne no more, least any worse thing happen vnto thee,

thou. viii.

If ye shall continue in my worde, then are ye my very disciples, and ye shall knowe the truthe, and the truthe shall make you free.

thou. xi.

While ye haue light, beleue on the light, that ye maie bee the chyldren of light.

thou. xiiii.

He that hath my commaundementes, and kepeth thein, the same is he that loueth me.

thou. xiiii.

If any man loue me, he will kepe my worde, & my father will loue him, & we wyl come vnto him, & dwell with hym.

If ye shal bide in me, and my worde shal abide in you, ye ^{1 Ion. XV.} shall aske what ye wyl, and it shalbe doen to you.

Herein is my father glorified, that ye beare muche fruite, ^{1 Ion. XV.} and become my disciples.

This is my commaundement, that you loue together as ^{1 Ion. XV} I haue loued you.

If God be on our side, who can be against vs: whiche did ^{Roma. VIII.} not spare his awne sonne, but gaue hym for vs all.

Who shall laye any thyng to the charge of Gods chosen: ^{Roma. viii} It is God that iustifieth, who is that can condemne?

The night is passed, & the daie is at hand, let vs therfore ^{Roma. XIII.} cast away the dedes of darknes, & put on the armor of light

Christ Iesus is made of God, vnto vs wisdom, and rygh- ^{1 Cor. i.} teousnes, and sanctifyng, and redēpcion, that (according as it is writtē) he whiche reioy:eth should reioyce in the lord.

Know ye not that ye are the temple of God, and that the ^{1 Cor. iii.} spirite of God dwelleth in you: If any man defile the temple of God, hym shall God destroye.

Ye are derely bought, therefore glorifie God in your bo- ^{1 Cor. vi.} dies, and in your spirites, for thei belong to God.

Be you folowers of God as dere chyldren, and walke in ^{Ephe. V.} loue, euen as Christe loued vs, and gaue hymselfe for vs an offering and a sacrifice of a swete sauor to God.

Then the priest shall geue thanks to God, in the name of all them that haue communicated, turnyng hym first to the people, and sayng.

The Lorde be With you.

The aunswere.

And With thy spirite.

The priest.

Let vs praie.

A Lmighty and enerliuing God, We most hartly thanke thee, for that thou hast vouchesafed to feede vs in the holy misteries, with the spirituall foode of the moste precious body and bloud of thy sonne, our sauior Iesus Christe, and hast assured vs (duely receiuyng the same) of thy fauor and goodnes toward vs, and that we be very membres incorporate in thy mysticall body, whiche is the blessed compaignie of all faithfull people: And heires through hope of

thy euerlastyng kyngdom, by the merites of the moste precious death and passiō, of thy dere sonne. We therfore most humbly beseeche thee, O heauēly father, so to assyst vs with thy grace, that we maie continue in that holy feloshypp, and doo all suche good workes, as thou hast prepared for vs to walke in: through Iesus Christ our lord, to whom with the and the holy gost, be al honor & glory, world without ende.

Then the Priest turnyng hym to the people, shall let them depart with thys blessing.

The peace of God (whiche passeth all vnderstandyng) kepe your hartes and myndes in the knowlege and loue of God, and of hys sonne Iesus Christ our lord. And the blessing of God almightie, the father, the sonne, and the holy ghost, be amonges you, and remain with you alwaie.

Then the people shall aunswere.

Amen.

Where there are no clerkes, there the priest shall saie al thinges appointed here for them to syng.

When the holy communion is celebrat on the worke daie, or in priuate houses: Then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, begynnynge.

Dearly beloued. &c.

Collectes to be saied after the Offertory, when there is no Communion, every suche daie one.

Assist vs mercifully, O lord, in these our supplications and prayers, and dispose the waie of thy seruantes, toward the attainement of euerlastyng saluaciō, that among all the chaunges and chaūces of this mortall life, they may euer bee defended by thy mooste gracious and ready helpe: through Christ our Lord. Amen.

O Almighty Lord and euerliuyng god, bouchesafe, we beseeche thee, to direct, sanctify, and gouerne, bothe our hartes and bodies in the waies of thy lawes, & in the workes of thy comaundemētes: that through thy most mightie protecciō, both here and euer, we maie be preserved in body and soule: through our lord and sauor Iesus Christ. Amen

Graunt we beseeche thee almighty God, that the wordes whiche we haue hard this daie, with our outward eares, maie through thy grace, bee so grafted inwardly in our

our hartes, that thei maie byyng furthe in vs, the fruite of good liuyng, to the honoꝝ and praise of thy name: Through Iesus Christ our Lorde. Amen.

Reuert vs, O lorde, in all our ddynges, with thy moste gracious fauoꝝ, and further vs with thy continuall heip that in all our woꝝkes begon, continued, and ended in thee: we maie glorify thy holy name, and finally by thy mercie obtaine euerlasting life: through Iesus Christ our lorde. Amen.

Almightie GOD, the fountain of all wisdom, whiche knowest our necessities before we aske, and our ignoꝝaunce in askyng, we beseeche thee to haue compassion vpon our infirmities, and those thynges whiche foꝝ our vnwoꝝthines we dare not, and foꝝ our blindnes we cannot aske, boughsaie to geue vs foꝝ the woꝝthines of thy sonne Iesu Christ our lorde. Amen.

Almightie God, whiche hast promised to heare the petitions of them that aske in thy sonnes name, wee beseeche thee mercifully to inclyne thyne eares to vs that haue made nowe our praies and supplications vnto thee: And graunt that those thynges whiche we haue faithfully asked, according to thy will, maie effectually be obtained, to the relief of our necessitie, and to the setting furthe of thy glory: through Iesus Christ our Lorde.

For Rain:

God heauenly father, whiche by thy sonne Iesu Christ, hast promised to all them that seke thy Kyngdom, and the righteousnes thereof, all thynges necessary to the bodily sustenance: sende vs (we beseeche thee) in this our necessitie, suche moderate rain and shewes, that wee maie receiue the fruites of the yerth, to our comfort & to thy honoꝝ: through Iesus Christ our Lorde.

For faire wether.

Lorde God, whiche foꝝ the synne of man, diddest once dꝛoune all the worlde, except eight persons, & afterward of thy greate mercie, diddest promise neuer to destroye it so again: we humbly beseeche thee, that although we foꝝ our iniquities, haue woꝝthely deserued this plague of rain and wa-

ters, yet vpon our true repentaunce, thou wilt send vs suche weather, whereby wee maie receiue the fruites of the yeare in due season, and learne bothe by thy punishment to amende our liues, and by the graunting of our petition, to geue the praise and glory: through Iesu Christ our Lorde.

¶ Upon Wednesdaies and Fridaies the Englishe Letany shalbee saied or song in all places, after suche forme as is appoynted by the kynges Maiesties Inuuncions: or as is or shalbee otherwise appoynted by his highnes. And though there be none to communicate with the priest, yet these daies (after the Letany ended) the priest shall put vpon hym a plain albe or surplesse, with a cope, and saie all thynges at the Altare (appoynted to be saied at the celebracion of the Lordes supper) vntill after the Offertory. And then shall adde one or two of the Collectes afore witten, as occasion shall serue by his discrecion. And then turning hym to the people shall let the depart, with the accustomed blessing.

¶ And the same ordie shalbe vsed all other daies, whensoever the people be accustomedly assembled to praye in the Churche, and none disposed to communicate with the priest.

¶ Likewise in Chapels annexed, & all other places, there shalbe no celebracion of the lordes supper, except there be some to communicate with the priest. And in suche Chapelles annexed, wher the people hath not been accustomed to pay any holy bread, there thei muste either make some charitable prouisiō for the bearyng of the charges of the communion, or els (for receiuyng of the same) resort to their Parische Churche.

¶ For auoyding of all matters and occasion of discencion, it is mete that the bread prepared for the comunton be made through all this realme, after one sort & fashio: that is to saie, unleuened, and round, as it was afore, but without all maner of print, and some thyng more larger and thicker then it was, so that it maie be aptly deuided in diuerse peces: & euery one shalbee deuided in .ii. peces at the least, or more, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receiued in part, then in the whole, but in eche of them the whole body of our sauioz Iesu Christ.

¶ And forsomuche as the pastors and curates within this realme, shall continually finde at their costes and charges in their cures, sufficient bread and wine for the holy communion (as oft as their Parishioners shalbee disposed for their spiritual comfort to receiue the same) it is therfore ordred, that in recompence of suche costes and charges the parishioners of euery parische shal offre euery Sondaie, at the tyme of the offertory, the iust valor & price of the holy lofe (with all suche money, and other thynges as wer wont to be offered with the same) to the vse of their Pastors and Curates, and that in suche ordre and course, as thei wer wont to finde and pate the said holy lofe.

¶ Also that the receiuyng of the Sacrament of the blessed body & bloud of Christ, may be moste agreable to thinsitution therof, and to the vse of the primatiue churche: in all Cathedrall and Collegiate churches, there shall alwaies some communicate with the priest that ministereth. And that the same
maie

maie be also obserued euery where abrode in the countrey: some one at the lest of that house in euery Parithe, to who by counte after the ordinaunce herem made, it apperteyneth to offre for the charges of the communion, or some other whom thei shal prouide to offre for the, shall receiue the holy communion with the priest: the whiche may be the better doen, for that thei knowe befoze, when their counte commeth, and maie therfoze dispose themselves to the worthy receiuyng of the sacrament. And with hym or them who doth so offre the charges of the communion: all other, who be then Godly disposed therunto, shall likewise receiue the Communion. And by this meanes the Minister haupng alwaies some to communicate with hym, maie accorpyngly solēpnise so high and holy misteries, with all the suffrages and due ordze appoynted for the same. And the priest on the weke daie, shall forbeare to celebrare the communion, except he haue some that will communicate with hym.

Furthermore, euery man and woman to be bound to heare & be at the diuine seruice, in the parithe churche where thei be residēt, & there with deuoute prater, or godly silence & meditaciō, to occupy themselves. There to paie their dueties, to communicate once in the yere at the least, and ther to receiue, & take all other Sacramentes and Rites, in this boke appoynted. And whosoever willyngly vpon no iust cause, doth absent themselves, or doth vngodly in the parithe churche occupie themselves: vpon pzooffe therof, by the Ecclesiasticall lawes of the realme, to be excommunicate, or suffre other punishment, as shal to the Ecclesiasticall iudge (accorpyng to his discrecion) seme conuenient.

And although it be read in auncient wryters, that the people many yeres past, receiued at the priestes handes, the Sacrament of the body of Christ in their awne hādes, and no commaundement of Christ to the contrary: yet forasmuch as thei many tymes conueighed the same secretly awaie, kept it with the, and diuerly abused it to supersticion & wickednes: least any suche thyng hereafter should be attempted, & that an vniformitie might be vled, througout the whole realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the priestes hande.

THE LETA=

nye and Suffrages.



God the father of heauen: haue mercie vpon vs miserable synners.

God the father of heauen: haue mercie vpon vs. &c.

God the sonne, redemer of the world: haue mercie vpon vs miserable synners:

God the sonne, redemer of the worlde: haue. &c.

God the holy gholte, procedyng from the father and the sonne: haue mercie vpon vs miserable synners.

God the holy ghost, procedyng from the father and the sonne. &c.

holy, blessed, and glorious trinitie, thre persones and one

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God:

one God: haue mercie vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persones and one God. &c.
Reineimbrze not lordē, our offences, nor the offences of our for-
fathers, neither take thou vengeance of our synnes: spare
vs good lordē, spare thy people whō thou hast redemed with
thy moſte precious bloud, and be not angry with vs for euer:

Spare vs good Lordē.

From all euill and miſchief, from synne, frō the craftes and
aſſaultes of the Deuill, from thy wraſthe, and from euerla-
ſtyng dampnacion:

Good Lordē deliuer vs.

From blindnes of harte, from prude, vainglozy, and hypocri-
ſy, from enuy, hatred, and malice, and all vncharitablenes:

Good Lordē deliuer vs.

From fornicacion, and all dedly synne, and from all the decei-
ptes of the worlde, the fleſhe, and the Deuill:

Good Lordē deliuer vs.

From lightnyng and tempeſt, from plague, peſtilence and fa-
myne, from battaill and murther, and from ſodain death:

Good Lordē deliuer vs.

From all ſedition and priuie conſpiracy, from the tyranny of
the biſhop of Rome, and all his deteſtable enormities, from
all falſe doctryne and hereſy, from hardnes of hart, and con-
tempt of thy worde and commaundement:

Good Lordē deliuer vs.

By the miſtery of thy holy incarnation, by thy holy natiuitie
and circumciſion, by thy baptiſme, faſtyng, and temptation:

Good Lordē deliuer vs.

By thine agony and bloody ſweate, by thy croſſe and paſſiō
by thy precious death and buriall, by thy glorious reſurrec-
tion and aſcencion, by the comyng of the holy ghoſte:

Good Lordē deliuer vs.

In all tyme of our tribulacion, in all tyme of our wealthe, in
the houre of death, in the daie of iudgement:

Good Lordē deliuer vs.

We ſynners do beſeche thee to heare vs (O Lordē God) and
that it maie pleaſe thee to rule and gouerne thy holy church
vniuerſall in the right waie:

We beſeche thee to heare vs good Lordē.

That

That it maie please thee to kepe Edwarde the sixte thy seru-
uaunt our Kyng and gouernor:

We beseeche thee to heare vs good Lorde.

That it maie please thee to rule his harte in thy faith, feare
and loue, that he maie alwaies haue affiaunce in thee, and
euer seke thy honor and glory:

We beseeche thee to heare vs good Lorde.

That it maie please thee to be his defendour, and keper, ge-
uynng hym the victory ouer all his enemies:

We beseeche thee to heare vs good Lorde.

That it maie please thee to illuminate all bishops, pastors,
and ministers of the Church, with true knowlege and vn-
derstandynge of thy worde, and that bothe by their preachynge
and liuynge, thei maie set it furthe and shewe it accordynge:

We beseeche thee to heare vs good Lorde.

That it maie please thee to endue the lordes of the counsaile
and all the nobilitie, with grace, wisdom, and vnderstan-
dynge:

We beseeche thee to heare vs good Lorde.

That it maie please thee to blesse and kepe the Magistrates
geuynng them grace to execute iustice, and to maintain truth:

We beseeche thee to heare vs good Lorde.

That it maie please thee to blesse and kepe all thy people:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue to all nacions vnite, peace
and concord:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue vs an hart to loue & dread
thee, and diligently to liue after thy commaundementes:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue all thy people increase of
grace, to heare mekely thy worde, and to receiue it with pure
affection, and to brynge furthe the frutes of the spirit:

We beseeche thee to heare vs good Lorde.

That it maie please thee to brynge into the waie of truth all
suche as haue erred and are deceiued:

We beseeche thee to heare vs good Lorde.

That it may please thee to strengthen suche as do stand, and
to comfort and help the weake harted, and to raise by them

P. v. that

that fall, and finally to beate doune sathan vnder our fete:

We beseeche thee to heare vs good Lorde.

That it maie please thee to succour, help, and comfort al that be in daunger, necessitie, and tribulation:

We beseeche thee to heare vs good Lorde.

That it maie please thee to preserve al that trauaile by lande or by water, all women labouryng of childe, all sicke persones and young children, and to shewe thy pitie vpon all prisoners and captiues:

We beseeche thee to heare vs good Lorde.

That it maie please the to defend & prouide for the fatherles children and widowes, & all that be desolate and oppressed:

We beseech thee to heare vs good Lorde.

That it maie please thee to haue mercie vpon all men.

We beseeche thee to heare vs good Lorde.

That it may please thee to forgiue our enemies, persecutors and slaunders, and to turne their hartes:

We beseeche thee to heare vs good Lorde.

That it may please the to geue & preserve to our vse the kindly frutes of the yearth, so as in due time we may enioy them:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue vs true repentaunce, to forgiue vs all our synnes, negligences and ignoraunces, and to endue vs with the grace of thy holy spirite, to amend our liues accordyng to thy holy worde:

We beseeche thee to heare vs good Lorde.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O lambe of God, that takest a waie the synnes of the worlde:

Graunt vs thy peace.

O lambe of God, that takest a waie the synnes of the worlde:

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father which art in heauen. *with the residue of the Pater noster.*

And leade vs not into temptation .

But deliuer vs from euill.

The versicle.

O Lorde, Deale not with vs after our synnes.

The answere.

Neither reward vs after our iniquities.

¶ Let vs praie.

O God merciful father, that despisest not the sighyng of a contrite harte, nor the desire of suche as bee so: orowfull, mercifully assist our praiers, that we make before thee in all our troubles and aduersities, whensoever thei oppresse vs: and graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuill or man, woorketh against vs, bee brought to naught, and by the prouidence of thy goodnesse, thei maie be disperfed, that we thy seruauntes, beyng hurte by no persecucions, maie euermore geue thanks vnto thee, in thy holy churche: through Jesu Christ our Lorde.

O Lorde, arise, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their daies, and in the old tyme before them.

O Lorde, arise, helpe vs, and deliuer vs, for thy honor.

Glorie be to the father, the sonne, and to the holy ghost: as it was in the beginnyng, is now, and ever shalbe: world with out ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Mercifully behold the sorowes of our harte.

Mercifully forgue the synnes of thy people.

Fauourably with mercie heare our praiers.

O sonne of Dauid haue mercie vpon vs.

Bothe now and ever bouchsafe to heare vs O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lorde Christ.

The versicle.

O Lorde, let thy mercie be shewed vpon vs.

The answere.

As we do put our trust in thee.

¶ Let

¶ Let vs praie.

We humbly beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy name sake, turne from vs all those euils, that wee moste righteously haue deserued: and graunt that in all our troubles we maie put our whole trust and confidence in thy mercie, and euermore serue thee in purenesse of liuyng, to thy honor and glory: through our onely mediator and aduocate Jesus Christ our Lorde. Amen.

A Almighty God, whiche hast geuen vs grace at this tyme with one accord, to make our common supplications vnto thee, and doest promise, that when twoo or thre bee gathered in thy name, thou wilt graunt their requestes: fulfill now, O Lorde, the desires and pititions of thy seruantes, as maie bee moste expedient for them, grauntynge vs in this worlde, knowlege of thy truthe, and in the worlde to come, life euerlastyng. Amen.

OF THE AD=

ministracion of publique Baptisme
to bee vled in the Church.



It appereth by auncent writers, that the Sacrament of Baptisme in the old tyme, was not commonly ministred but at twoo tymes in the yere, at Easter and Whitson-tide, at whiche tymes it was openly ministred, in the presence of all the congregaciō: whiche custome (now beyng growen out of vse) although it cannot for many considerations be well restored again, yet it is thought good to folowe thesame as nere as conueniētly maie be: wherefore the people are to bee admonished, that it is moste conuenient that Baptisme should not bee ministred but vpon Sondais, and other holy daies, when the moste nombze of people maie come together. As well for that the congregacion there present, maie testifie the receiuyng of them, that be newely Baptised, into the nombze of Christes Church, as also because in the baptism of infantes, euery man present maie bee put in remembraunce of his awne professiō made to God in his baptism. For whiche cause also, it is expedient that Baptisme be ministred in the englishe tounge. Neuerthelesse (if necessitie so require) children out at all tymes to bee Baptised, either at the Church, or els at home.

When

P V B L I K E

Baptisme.

When there are children to be Baptised vpon the Sondate, or holy daie the Parentes shall geue knowlege ouer nyght, or in the mornynge, afore the begynnyng of Mattins to the Curate. And then the Godfathers, Godmothers, and people, wpth the chylzen, must be ready at the Church doore, either immediatly afore the last Canticle at Mattins, or els immediatly afore the last Canticle at Euen-song, as the Curate by his discrecion shal appoint. And then standyng there, the Priest shal aske whether the chylzen be Baptised or no. If they aunswere, No. Then shal the priest saie thus.



Care beloued, forasmuche as all men bee conceived and borne in sinne, and that no man borne in synne, can entre into the Kyngdome of God (except he be regenerate, and borne anew of water and the holy ghoste) I beseeche you to call vpon God the father, through our Lorde Jesus Christe, that of hys bounteous mercie, he will graunt to these chylde, that thing which by nature thei cannot haue, that is to saie, thei maie bee Baptized with the holy ghoste, and receiued into Christes holy church, and be made liuely membres of thesame.

Then the Priest shal saie.

Let vs praie.



Almightie and euerlastyng God, whiche of thy iustice diddest destroye by floudes of water the whole worlde for sinne, excepte eight persones, whom of thy mercie (the same tyme) thou diddest saue in the Arke: And whan thou diddest drowne in the red Sea wicked Kyng Pharaos with all hys armie, yet (at the same tyme): thou diddest lead thy people the chylde of Israel safely through the middes therof: wherby thou diddest figure the washing of thy holy Baptisme: And by the baptism of thy welbeloued sone Jesus Christ, thou diddest sanctify the flud Iordã, and al other waters to this mystical washing away of sinne: we beseech the (for thy infinite mercies) that thou wilt mercifully loke vpon these children, & sanctify them with thy holy ghost, that by this hollesome lauer of regeneration

generation, whatsoeuer synne is in theim, maie be washed cleane awaie, that thei beeyng deliuered from thy wrathe, maie be receiued into the Arke of Christes Church, and so saued from perishing: and beeyng feruent in spirite, stedfast in faith, ioyfull through hope, rooted in charitie, maie ener serue thee: And finally attain to euerlastyng lyfe, wyth all thy holy and chosen people. This graunt vs We beseech thee for Iesus Christes sake our Lorde. Amen.

Here shall the priest aske what shall be the name of the child, and when the godfathers and godmothers, haue told the name, then he shall make a crosse vpon the chilles forehead and brest: sayng

R. Receiue the sygne of the holy crosse, bothe in thy forehead, and in thy brest, in token that thou shalt not bee ashamed to confesse thy faith in Christ crucified, and manfully to fyght vnder his banner against sinne, the world, and the deuill, and to continue his faithfull souldier and seruaunt vnto thy lyses ende. Amen.

And thys he shall doo and say, to as many chyldren as bee present to bee Baptized, one after another.

C Let vs praise.

A Almighty and immortal God, the aide of all that neede, the helper of all that fle to thee for succour, the life of the that beleue, and the resurrection of the dedde: we call vpon thee for these infantes, that they commyng to thy holy Baptisme, maie receiue remission of their synnes, by spirituall regeneraciō. Receiue them (O lord) as thou hast promised by thy welbeloued sonne, sayng: aske, and you shall haue: seke, and you shall finde: knocke and it shall be opened vnto you: So geue now vnto vs that aske: let vs that seke, finde open thy gate vnto vs that knocke: that these infātes maie enioye the euerlasting benedicciō of thy heauenly washing, and maie come to the eternall kyngdome, whiche thou halt promised, by Christ our Lorde. Amen.

Then let the priest lokyng vpon the chyldren, saye.

I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, & of the holy gholt, that thou come out, and depart from these infantes, whom our lord Iesus Christe hath vouchsafed to call to hys holy Baptisme, to be

bee made members of his body, and of his holy cōgregati-
on. Therefore thou cursed spirite, remembre thy sentence,
remembre thy iudgement, remembre the daie to be at hand,
where in thou shalt burne in fire euerlasting prepared for
thee and thy Angelles. And presume not hereafter to exer-
cise any tyranny toward these infantes, whom Christ hath
bought with his precious bloud, and by this his holy Ba-
ptisme called to be of his flocke.

Then shall the priest saye.

The Lorde be with you.

The people.

And with thy spirite.

The Minister.

Here now the Gospel write-
ten by saint Marke.

In a certain tyme thei brought childre to Christ that Mat. X.
he should touche the, and his disciples rebuked those
that brought them. But when Jesus sawe it, he was
displeased, and saied vnto the: Suffre litle children to come
vnto me, and forbid them not: For to suche belongeth the
Kyngdome of GOD. Merely I saie vnto you: whosoever
doth not receiue the Kyngdome of God, as a litle childe: he
shal not entre therein. And when he had taken them vp in
his armes: he put his handes vpon them, and blessed them.

After the Gospel is redde, the minister shall make this briel exhortacion
vpon the woozdes of the Gospel.

If Rendes, you heare in this Gospel the woozdes of our
Saviour Christe that he commaunded the chylzen to
bee brought vnto hym: howe he blamed those that would
haue kept them from hym: how he exhorteth all men to fo-
lowe their innocency, Ye perceyue how by his out ward ge-
sture and dede, he declared his good wil to ward them. For
he embraced them in his armes, he layed his handes vpon
them, and blessed them: doubt ye not therefore, but earnestly
beleue, that he will like wyse fauourably receiue these pre-
sent infantes, that he wil embrace them with the armes of
his mercie, that he will geue vnto them the blessing of eter-
nal life: & make them partakers of his euerlasting kyngdō.
wherefore

Wherefore we beeyng thus perswaded of the good will of our heauenly father towarde these infantes, declared by his sonne Iesus Christ: and nothing doubtyng but that he fauourably alloweth this charitable worke of ours, in bringyng these chyl dren to his holy Baptisme: let vs faithfully and deuoutly geue thanks vnto him: And saie the praier whiche the lorde himself taught. And in declaracion of our faith, let vs also recite the articles conteneid in our Crede.

Here the minister with the Godfathers, Godmothers, and people present shall saie.

Our father whiche art in heauen, halowed be thy. &c.

And then shall saie openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

Almightie & euerlasting God heauenly father, wee geue the humble thanks, that thou hast vouchesafed to cal vsto knowlege of thy grace and faith in thee, increase and confirme this faith in vs euermore: Geue thy holy spirite to these infantes, that they maie be borne again and bee made heyres of euerlasting saluacion, through our lorde Iesus Christ: who liueth and reigneth with thee and the holy spirite, now and for euer. Amen.

Then let the priest take one of the children by the right hand, thother beeyng brought after hym. And coming into the churche toward the Font, saie.

The lorde vouchesafe to receiue you into his holy house, hold and to kepe and gouerne you alwaye in thesame, that you maye haue euerlasting life. Amen.

Then standing at the Font, the priest shall speake to the Godfathers and Godmothers, on this wyle.

We beloued frendes ye haue brought these children here to bee Baptized, ye haue praied that our Lorde Iesus Christe, would vouchesafe to receyue them, to laye his handes vpon them, to blesse them, to relese them of their synnes, to geue them the kyngdom of heauen, and euerlasting life. Ye haue heard also that our Lorde Iesus Christe hath promised in his Gospel, to graunt all these thinges that ye haue praied for: whiche promise he for his parte, wil moste surely kepe and performe. Wherefore after this promise made

made by Christ, these infātes must also faithfully for their part promise by you that be their suerties, that they will forsake the deuil and all his workes, and constantly beleue Gods holy worde, & obediently kepe his cōmaundemētes.

Then shall the priest demaūde of the childe (whiche shalbe first baptized) these questions folowynge: first nampng the childe, and sayng.

R. Doest thou forsake the deuil and all his workes.

Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glory of the worlde, With all the coueteous desires of the same?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnal desires of the fleſhe, so that thou wilt not folowe, nor be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the virgin Mari, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the third day: that he ascended into heauen, and sitteth on the right hande of God the father almightie: and frō thence shal come againe at the ende of the world, to iudge the quicke and the dead: Doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy Catholike Church, the cōmunion of saintes, remission of synnes, resurrection of the fleſhe, and euerlastyng life after death?

R.

Answer

Answer.

I beleue.

(::)

Minister.

What dost thou desire.

Answer.

Baptisme.

Minister.

Wilt thou be baptised.

::

(::)

Answer.

I will.

Then the Priest shall take the childe in his handes, and aske the name. And namyng the childe, shall dippe it in the water thryse. first dyping the rightside: Second the leftside: The third tyme dyping the face towarde the founte: So it be discretely and warely done sayng.

R. I Baptize thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And if the childe be weake, it shall suffice to powder water vpon it, sayng the foresayd wordes. R. I Baptize thee. ac. Then the Godfathers & Godmothers shall take and laye their handes vpon the childe, and the minister shall put vpon him his white vesture, commonly called the Crisome: and say.

Take this white vesture for a token of the innocency, whiche by Goddes grace in this holy Sacrament of Baptisme, is geuen vnto the: and for a signe wherby thou art admonished, so long as thou lyest, to geue thy selfe to innocency of liuyng, that after this transitory life, thou mayest be partaker of the life euerlastyng. Amen.

Then the Priest shall annoynt the infant vpon the head, sayng.

Almightie God the father of our lord Iesus Christ who hath regenerate thee by water and the holy ghost & hath geuen vnto thee remission of all thy synnes: he vouchesafe to annoynt thee with the vncion of his holy spirit, & bryng thee to þe inheritance of euerlastyng life. Am

When there are many to be Baptized, this order of demaundyng, Baptizing, puttyng on the Crisome and annoynting, shall be vsed seuerally with euery childe: Those that be first baptized departyng fro the founte, & remaining in some conuenient place within the Church, vntil all be baptized. At the last ende, the Priest calling the Godfathers and Godmothers together: shall say this shorte exhortacion folowynge.

As muche as these children haue promised by you to forsake the deuil and all his workes, to beleue in God and to serue him: you must remembre that it is your partes and

and dutie, to see that these infantes be taught, so soone as they shalbe able to learne what a solemne bowe, promise, and profession, they haue made by you. And that they may knowe these thynges the better: ye shall call vpon them to heare sermons, and chiefly you shal prouide that they may learne the Crede, the Lordes praier, and the x. commaundementes in the Englishe tongue: and all other thynges, whiche a Christian man ought to knowe and beleue to his soules health. And that these children may be vertuously brought vp to leade a godly and a Christian life, remembryng alwaies that Baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our sauour Christ, and to be made like vnto him, that as he dyed and rose againe for vs: so should we (whiche are Baptised) dye fro synne, and rise againe vnto righteousnes, continually mortifying all our euil and corrupte affections, and dayly procedyng in all vertue and godlynes of liuyng.

The minister shal comaunde that y Crisomes be brought to the churche and deliuered to the priestes after the accustomed maner, at the Purificacio of the mother of euery childe. And that the childre be brought to the Bishop to be confirmed of him, so soone as they can say in their vulgate tongue the articles of the fapth, the Lordes prayer, and the x. commaundementes, and be further instructed in the Catechisine set furth for that purpose, accordingly as it is there expessed. And so let the cōgregacion depart in the name of the Lorde.

Note that if the number of children to be baptized, and multitude of people present, be so great that they cannot conueniently stande at the Churche doore: then let them stande within the Churche in some cōuenient place, nigh vnto the Churche doore: And there all thynges be sayd and done, appointed to be sayd and done at the Churche doore.

OF THEM THAT be baptised in priuate houses in tyme of necessitie.

The pastours and Curates shall oft admonishe the people, that they deferre not the baptisme of infantes any longer then the Sunday, or other holy day, next after the childe be borne, onlesse vpo a great and reasonable cause declared to the Curate and by him approued.

And also they shall warne them that without great cause, and necessitie, they baptise not children at home in their houses. And when great neede

shall compell them so to do, that then they minister it on this fashon.

First let them that be present call vpon God for his grace, & say the Lordes prayer, if the tyme will suffer. And then one of them shall name the childe, and dyppe him in the water, or pꝛoue water vpon him, sayng these wordes.

N. I Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but the childe so baptised, is lawfully and sufficiently baptised and ought not to be baptised againe in the Church. But yet neuerthelesse, if the childe whiche is after this sorte baptised, do afterwarde liue, it is expedient that he be brought into the Church, to the entent the priest may examyne and tye, whether the childe be lawfully baptised or no. And if those that bryng any childe to the Church, do answere that he is already baptised: Then shall the priest examine them further.

By whom the childe was Baptised:

Who was present When the childe was baptised:

Whether they called vpon God for grace and succour in that necessitie:

With what thyng, or what matter they did Baptise the childe:

With what wordes the childe was baptised:

Whether they thynke the childe to be lawfully and perfectly baptised.

And if the minister shall pꝛoue by the answeres of suche as brought the childe, that all thynges were done as they ought to be: Then shall not he Chyristen the childe againe, but shall receiue him, as one of the flocke of true Chyistian people, sayng thus.

I Certifie you, that in this case ye haue done well, and accordyng vnto due order concernyng the baptisying of this childe, whiche beyng borne in original synne and in the wrath of God, is now by the lauer of regeneracion in Baptisme, made the childe of God, & heyre of euerlastyng life, for our Lorde Iesus Chyrist doeth not deny his grace and mercy vnto suche infantes, but most louyngly doeth call them vnto him: as the holy gospel doeth witnes to our comfort, on this wyse.

The Gospel.

In a certain tyme they brought children vnto Chyrist that he should touche them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayd vnto them: Suffre litle children to come vnto me, & forbid the not, for to
suche

suche belongeth the kyngdome of God. Verely I say vnto you, whosoever doeth not receiue the kyngdome of God as a litle childe, he shal not entre therin: And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the gospel is read: the minister shall make this exhortacion vpon the wordes of the gospel.

Remembres, ye heare in this Gospel the wordes of our sauour Christ, that he commaunded the children to be brought vnto him, howe he blamed those that would haue kept them from him, how he exhorted al men to folowe their innocēcy: ye perceiue howe by his outward gesture and dede, he declared his good Will toward them, for he embraced them in his armes, he layde his handes vpon them and blessed them. Doubt you not therefore, but earnestly beleue that he hath like wise fauourably receiued this present infante, that he hath embraced him with the armes of his mercy, that he hath geuen vnto him the blessing of eternal life, and made him partaker of his euerlasting kyngdome. Wherfore we beyng thus perswaded of the good Will of our heauenly father declared by his sonne Iesus Christ towardes this infante: Let vs faythfully & deuoutly geue thākes vnto him, and say the praier whiche the Lord himselte taught, and in declaracion of our fayth, let vs also recite the articles contained in our Crede.

Here the minister with the Godfathers and Godmothers shall say.

Our father whiche art in heauen. &c.

Then shall they saye the Crede, and then the Priest shall demaunde the name of the childe, whiche beyng by the Godfathers and Godmothers pronounced, the minister shall say.

R. Doest thou forsake the deuil and all his workes.

Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glory of the worlde, With all the coueteous desires of the same?

Answer.

I forsake them.

A.iii.

Minister

Minister.

Doest thou forsake the carnal desires of the flesh, so that thou wilt not followe, and be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the virgin Mari, that he suffred vnder Pontius Pylate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the thirde day: that he ascended into heauen, and sitteth on the right hande of God the father almightie; and fro thence shal come againe at the ende of the world, to iudge the quicke and the dead: Doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy Catholike Church, the communion of saintes, remission of synnes, resurrection of the flesh, and euerlastyng life after death?

Answer.

I beleue.

Minister.

Then the minister shal put the white vesture commonly called the Crisome, vpon the childe, sayng.

Take this white vesture for a token of the innocency, whiche by Goddes grace in the holy Sacrament of Baptisme, is geuen vnto the: and for a signe wherby thou art admonished, so long as thou shalt liue, to geue thy selfe to innocency of liuyng, that after this transitory life, thou mayest be partaker of the life euerlastyng. Amen.

. Let vs pray.

Almightie

Al mightie and everlastyng God heauēly father we geue the humble thanks, that thou hast vouchesafed to call vs to the knowlege of thy grace, and fayth in the: Increase and cōfirme this fayth in vs euermore: Geue thy holy spirit to this infante, that he beyng bozne againe, and beyng made heire of euerlastyng saluacion through our Lorde Iesus Christ may continue thy seruaunt, and attaine thy promises through the same oure Lorde Iesus Christ thy sonne: who liueth and reigneth with thee in v-nite of the same holy spirit euerlastyngly. Amen.

Then shall the minister make this exhortacion, to the Godfathers, and Godmothers.

As inuche as this childe hath promised by you to forsake the deuil and all his workes, to beleue in God, & to serue him: you must remembre that it is your partes and duetie to see that this infant be taught so sone as he shalbe able to learne, what a solemne bove, promise, & profession he hath made by you, & that he may knowe these thynges the better, ye shall call vpon him to heare Sermons: And chiefly ye shall prouide that he may learne the Crede, the Lordes praier, and the x. cōmaundemētes in the Englishe tongue, and al other thynges whiche a Christian mā ought to knowe & beleue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a Christian life: Remembryng alway that baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our sauiour Christ, & to be made like vnto him, that as he dyed & rose again for vs: so should we which are baptised, dye frō sinne, and rise againe vnto righteousnes, continually mortifyng al our euil and corrupt affections, and dayly procedyng in all vertue and godlines of liuyng. &c.

As in publique Baptisme.

But if they whiche byng the infantes to the Churche, do make an vncertaine answer to the priestes questions & say that they cannot tell what they thought, did, or sayd in that great feare & trouble of mynde: (as oftentymes it chaunleth) then let the priest Baptise him in forme aboue written concerning publique Baptisme, sayyng that at the sipping of the childe in the Fonte, he shal vse this forme of wordes.

If thou be not Baptised already. **N. I** Baptise thee in the
A. iii.
name

name of the father, & of the sonne, & of the holy ghost, Amen.

The water in the Fonte shalbe chaunged euery moneth once at the least: And afore any childe be Baptised in the water so chaunged, the Priest shall say at the Font these praiers folowynge.

Booste mercifull God our sauour Jesu Christ, who hast ordained the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the river of Iordane, the holy ghost came doune in the likeness of a Dove: Sende doune we beseeche thee the same thy holy spirit to assist vs, and to be present at this our inuocation of thy holy name: Sanctifie this fountaine of Baptisme, thou that art the sanctifier of al thynges, that by the power of thy worde, all those that shalbe baptised therin, may be spiritually regenerated, and made the children of euerlastyng adopcion. Amen.

O mercifull God, graunt that the olde Adam, in thein that shalbe Baptised in this fountaine, may so be buried that the newe man may be raysed vp againe. Amen.

Graunt that all carnal affections may dye in them: and that all thynges belongyng to the spirite may liue & growe in them. Amen.

Graunt to al them whiche at this fountaine forsake the deuil and all his workes: that they may haue power and strength to haue victorie and to triumph against him, the worlde and the fleche. Amen.

Whosoener shall confesse thee, O Lorde: recognise him also in thy kyngdome. Amen.

Graunt that all sinne & vice here may be so extinct: that they neuer haue power to reigne in thy seruañtes. Amen.

Graunt that whosoener here shall begynne to be of thy flocke: may euermore continue in the same. Amen.

Graunt that all they whiche for thy sake in this life do denye and forsake themselves: may wyne and purchase thee (O Lorde) whiche art euerlastyng treasure. Amen.

Graunt that whosoener is here dedicated to the by our office and ministry: may also be endued with heauily virtues, and euerlastyngly rewarded through thy mercy, O blessed

blessed Lord God, who doest liue and gouerne al thynges worlde without ende. Amen.

The Lord be with you.

Answer.

And with thy spirit.

Al mightie euerlastyng God, whose moste derely be loued sonne Iesus Christ, for the forgeuenes of our synnes did shed out of his moste precious syde both water and bloud, and gaue commaundement to his disciples that they should go and teache all nacions, and baptise them in the name of the father, the sonne, and the holy ghost: Re- garde we beseeche thee, the supplications of thy congrega- tion, and graunt that al thy seruantes whiche shalbe bap- tised in this water prepared for the ministraciō of thy ho- ly Sacrament, may receiue the fulnes of thy grace, & euer remaine in the number of thy faythfull, and elect children, through Iesu Christ our Lord.

CONFIRMACION

Wherin is contained a Catechisme
for children.



In the ende that Confirmation may be ministred to the more edifyng of suche as shal receiue it (acordyng to saint Paules doctrine, who teacheth that all thynges should be done in the Churche to the edificacion of thesame) it is thought good that none hereafter shalbe confirmed, but suche as can say in their mother tongue, the articles of the fayth, the Lordes praier, and com- mandmentes: And can also aunswere to suche questions of this shorthe Cate- chisme, as the Byshop (or suche as he shall appoint) shall by his discrecion appose them in. And this order is moste couenient to be obserued for diuers considerations,

First, because that when children come to the yeres of discrecion and haue learned what their Godfathers & Godmothers promised for them in Bap- tisme, they may then themselves with their owne mouth and with their owne consent, openly before the Churche, ratifie and confesse thesame, and also promise that by the grace of God, they will euermore endeuour themselves faythfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmation is ministred to them that be Baptised, that by imposition of handes, and praier, they may receiue strenght & defence against all temptacions to synne, and the assautes of the world, & the
deuil

Deuill: it is moſte mete to be miniſtred when children come to that age, that partly by the frailtie of their owne fleſhe, partly by the aſſaultes of the worlde and the deuill, they begynne to be in daunger to fall into Synne.

Thirdly, for that it is agreeable with the vſage of the Church in tymes paſt, where it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age. & they being instructed in Chriſtes religion, ſhould openly profeſſe their owne fayth, & promiſe to be obedient vnto Gods wil of God.

And that noman ſhal thinke that any detriment ſhal come to children by differryng of their confirmation: he ſhal knowe for trueth, that it is certaine by Goddes worde, that children being Baptiſed (if they depart out of this life in their infancy) are vndoubtedly ſaued.

A CATHECHISME

that is to ſay, an inſtruction to be learned of
every childe, before he be brought to be
Confirmed of the Biſhop. (c)

Question.

What is your name?

Answer.

N. O. M.

Question.

Who gaue you this name?

Answer.

My Godfathers & Godmothers in my Baptiſme, wherein I was made a membre of Chriſt, the childe of God, and inheritor of the kyngdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Answer.

They did promiſe and bove thre thynges in my name. Firſt, that I ſhould forſake the deuill and all his woorkes and pompes, the vanities of the wicked worlde, and all the ſynfull luſtes of the fleſhe. Secondly, that I ſhould beleue all the articles of the Chriſten fayth. And thirdly, that I ſhould kepe Goddes holy will and commaundementes, and walke in theſame all the daies of my life.

Question.

Doſt thou not thinke that thou art bound to beleue and to do as they haue promiſed for thee?

Answer.

Yes verely. And by Gods helpe ſo I will. And I heartely thanke

thanke our heauēly father, that he hath called me to this state of saluacion, through Iesus Christ our sauour. And I pray God to geue me his grace, that I may cōtinue in the same vnto my liues ende.

Question.

Reherse the articles of thy belief.

Answer.

I beleue in God the father almightie, maker of heauen and yearth. And in Iesus Christ his onely sonne oure Lorde. whiche was conceived by the holy ghost, borne of the virgin Mari. Suffered vnder Ponce Pylate, was crucified, dead and buried, he descended into hel. The third day he arose again from the dead. He ascended into heauen, and sitteth on the right hand of God the father almightie. Fro thence shal he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike Church. The Communion of saintes. The forgeuenes of synnes. The resurreccion of the body. And the life everlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe.

Answer.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankynde.

Thirde, in God the holy ghost, who sanctifieth me and all the elect people of God.

Question.

You sayd that your Godfathers and Godmothers did promise for you that ye should kepe Gods commaundementes. Tell me howe many there be?

Answer.

Three.

Question.

Whiche be they?

Answer.

Thou shalt haue none other Goddes but me.
 ii. Thou shalt not make to thy selfe any grauen Image

mage, nor the likenes of any thyng that is in heauē aboue,
or in the yearth beneath, nor in the water vnder the yerth:
thou shalt not bowe doune to them nor worship them. /

iii. Thou shalt not take the name of the lord thy God in
vaine. /

iiii. Remembre that thou kepe holy the Sabbath day. +

v. Honor thy father and thy mother. /

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbor

x. Thou shalt not couet thy neighbors wife, nor his ser-
uaunt, nor his mayde, nor his Oxe, nor his Ass, nor any
thyng that is his.

Question.

What doest thou chiefly learne by these commaunde-
mentes.

Answer.

I learne two thynges. My dutie towarde God, and
my dutie towarde my neighbor.

Question.

What is thy dutie towarde God?

Answer.

My dutie towarde God is, to beleue in him, to feare
him, And to loue him with al my heart, with al my minde,
with all my soule, and with all my strength. To worship
him. To geue him thākes. To put my whole trust in him.
To call vpon him. To honor his holy name & his worde,
and to serue him truely all the daies of my life.

Question.

What is thy dutie towarde thy neighbor?

Answer.

My dutie towarde my neighbor is: to loue him as my
selfe. And to do to all men as I would they should do to
me. To loue, honor, and succour my father and mother.
To honor and obey the kyng, and his ministers. To sub-
mit my selfe to all my gouernours, teachers, spiritual pa-
stours, and Maisters. To ordre my selfe lowely and reue-
rently

rectly to al my betteres. To hurt no body by word nor dede. To be true and iust in all my dealyng. To beare no malice nor hatred in my heart. To kepe my handes from pickyng and stealyng, and my tongue from euil speakyng, lyng and flaudryng. To kepe my body in temperaunce, sobernes and chastitie. Not to couet nor desire other mens goodes. But learne and labour truely to get my owne liuyng, and to do my dutie in that state of life: vnto which it shal please God to call me.

Question.

My good sonne, knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue him, without his special grace whiche thou must learne at all tymes to call for by diligent praier. Let me heare therfore if thou canst say the Lordes praier.

Answer.

Our father whiche art in heaue, hallowed be thy name
Thy kyngdome come. Thy will be done in yearth as
it is in heauen. Geue vs this day our dayly bread. And
forgene vs our trespasses, as we forgene the that trespassed
against vs. And leade vs not into temptacion, but deliuer
vs from euil. Amen.

Question.

What desirest thou of God in this praier.

Answer.

I desire my lord God our heauenly father, who is the
geuer of all goodnes to sende his grace vnto me, and to all
people, that we may worship him, serue him, and obey him
as we ought to do. And I pray vnto God, that he wil send
vs all thynges that be nedeful both for our soules, and bo-
dies: And that he will be mercifull vnto vs and forgene vs
our finnes: And that it will please him to saue and defend
vs in all daungers gostly and bodely: And that he will kepe
vs from al synne and wickednes, and from our gostly ene-
mie, and from euerlastyng death. And this I trust he will
do of his mercy and goodnes, thourgh our Lord Iesu
Christ. And therfore I say. Amen. So be it.

So sone as the children can say in their mother tongue the articles of the faith, the Lordes prayer, the x. commaundementes, and also can answere to suche questions of this short Catechisme as the bishop (or suche as he shal appoint) shall by his discrecion appose them in: then shall they be brought to the Bishop by one that shalbe his Godfather or Godmother, that every childe may have a witnes of his confirmation.

¶ And the Bishop shal confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

Whiche hath made both heauen and yearth. ::

Minister.

Blessed is the name of the Lorde.

Answer.

Hencefurth worlde without ende.

(::)::(::)

Minister.

The Lorde be with you.

(,,)

Answer.

And with thy spirit.

Let vs pray.

A mightie and everliuyng God, who hast bouchesafed to regenerate these thy seruantes of water and the holy ghost, and hast geuen vnto them forgeuenes of all their synnes: Sende doune from heauen we beseeche thee (O Lorde) vpon them thy holy ghost the comforter, with the manifolde giftes of grace, the spirit of wysedome and vnderstādyng: The spirit of counsaile & gostly strength, the spirit of knowlege and true godlynes, and fulfill them O Lorde, with the spirit of thy holy feare.

Answer.

Amen.

Minister.

Signe them O Lorde, and marke them to be thine for ever, by the vertue of thy holy crosse & passion. Confirme and strength them with the inwarde vncion of thy holy ghost, mercifully vnto everlastyng life. Amen.

¶ Then the Bishop shal crosse them in the forehead & laye his hand vpon their heades sayng.

N. I signe thee With the signe of the crosse, and lay my hand

hand vpon thee. In the name of the father, & of the sonne,
and of the holy ghost. Amen.

And thus shal he do to euery childe one after another. And when he hath
layde his hand vpon euery childe, then shal he say.

The peace of the Lorde abide with you.

Answer.

And with thy spirit.

Let vs pray.

Almightie everliuyng God, whiche makest vs both
to wil and to do those thynges that be good and ac-
ceptable vnto thy maiestie, We make our humble supplica-
cions vnto thee for these children vpon whom (after the ex-
ample of thy holy Apostles) We haue layde our handes, to
certifie them (by this signe) of thy fauour & gracious good-
nes towarde them: let thy fatherly hand (We beseeche thee)
euer be ouer them, let thy holy spirite euer be with them, &
so leade them in the knowlege and obediēce of thy worde,
that in the ende they may obtayne the life everlastyng:
through our Lord Iesus Christ who with thee, & the holy
ghost liueth & reigneth one God, world without ende. Am.

Then shall the Bishop blesse the children, thus sayng.

The blessing of God almightie, the father, the sonne, and
the holy ghost, be vpon you, and remaine with you for euer.
Amen.

The Curate of euery parishe once in sixe wekes at the least, vpon war-
nyng by him geuen, shal vpon some Sunday or holy day, halfe an houre be-
fore Euen-song openly in the Churche instruct and examine so many childre
of his parishe sent vnto him, as the tyme will serue, and as he shall thynke
conuenient, in some part of this Catechisme. And all Fathers, Mothers,
Maisters and Dames, shall cause their children, seruauntes, and prentises
(whiche are not yet confirmed) to come to the Churche at the day appointed,
and obediently heare and be ordered by the Curate, vntil suche tyme as they
haue learned all that is here appointed for them to learne.

And whensoever the bishop shal geue knowlege for childre to be brought
afoze him to any conuenient place, for their confirmacon: Then shall the
Curate of euery parishe either vying or sende in wytyng, the names of all
those children of his parishe, whiche can saye the articles of their fayth, the
Lordes prayer, and the x commaundementes, and also howe many of them
can answer to thother questions contayned in this Catechisme.

And there shal none be admitted to the holy Communion: vntil suche tyme
as he be confirmed.

The

THE FORME OF

Solemnizacion of Matrimonie.

¶ First the bannes must be asked thre seuerall Sondages or holy dayes, in the seruice tyme, the people beyng present after the accustomed maner.

And if the persones that would be married dwell in diuers parishes, the bannes must be asked in both parishes, and the Curate of thone parish shall not solemnize Matrimony betwixt them, without a certificat of the bannes beyng thise asked, from the Curate of the other parish. At the day appointed for solemnizacion of Matrimony, the persones to be married shall come into the body of the Church, with their frendes and neighbors. And there the priest shall thus say.

Carely beloued frendes, we are gathered together
Here in the sight of God, and in the face of his congregacion, to ioyne together this man and this woman in holy Matrimony, whiche is an honorable estate, instituted of God in Paradise, in the tyme of mannes innocencie, signifyng vnto vs the mysticall vnion that is betwixt Christ and his Church: whiche holy estate, Christ adourned and beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of saint Paule to be honorable among all men, & therefore is not to be enterprised, nor taken in harde vnadvisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding: but reuerently, discretly, advisedly, soberly and in the feare of God: Duely considering the causes for the whiche Matrimony was ordayned. One cause was, the procreation of children, to be brought vp in the feare and nurture of the Lorde, and praise of God. Secondly it was ordained for a remedy against synne, & to auoyde fornicacion, that suche persones as be married, might liue chastly in Matrimony, and kepe themselues vndefiled members of Christes body. Thirde, for the mutual societie, helpe and comforte, that the one ought to haue of thother, both in prosperitie and aduersitie, into the whiche holy estate these two persones present, come nowe to be ioyned. Therefore, if any man can shewe any iust cause why thei may not lawfully be ioyned so together: let him nowe speake or els hereafter for euer hold his peace.

And

And also speakyng to the persones that shalbe married, he shall saie.

I require and charge you (as you wyll aunswere at the dreadfull daie of iudgement, when the secretes of all hartes shalbe disclosed) that if either of you do knowe any impediment why ye maie not bee lawfully ioyned together in matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together other waies then Goddes worde doeth allowe: are not ioyned of God, neither is their matrimonie lawfull

At which daie of mariage if any man do allege any impediment why they maye not be coupled together in matrimonie, and will be bound, and suerties with him, to the parties, or els put in a cautio to the ful value of suche charges as the persons to bee married do sustaine, to proue hys allegacion: then the Solemnizacion must be differred vnto such tyme as the trueth be tried. If no tyme diuinent be alleged, then shal the curate saie vnto the man.

R. Wylt thou haue thys woman to thy Wedded wyfe, to liue together after Goddes ordinaunce in the holy estate of matrimonie: wylt thou loue her, comforte her, honoure and kepe her, in sickenesse & in health: And forsakyng all other, kepe thee only to her so long as you bothe shall lyue.

The man shall aunswere.

I wyll.

Then shall the priest saie to the woman.

R. Wylt thou haue this man to thy wedded husbande, to loue together after goddes ordinaunce, in the holy estate of matrimonie: Wilt thou obey him, and serue him, loue, honor and kepe him, in sickenes & in health. And forsaking all other kepe the only to him, so long as you both shall lyue.

The woman shall aunswere,

I wyll.

Then shall the Minister saie.

Who geueth this woman to be married to this man?

And the minister receiuing the womā at her father or frendes handes: shall cause the man to take the woman by the ryght hande, and so either to geue their trowth to other, The man first sayng,

I. R. take the **R.** to my Wedded wife, to haue & to holde from this daie forward, for better, for worse, for rycher, for poorer, in sickenes, and in health, to loue and to cherish tyl death vs departe: accordyng to Goddes holy ordinaunce: And thereto **I** plyght thee my trowth.

R. s.

Then

Then Shall they lose their handes, and the woman takyng againe the mā by the ryght hande shall saie.

I. **N.** take the **N.** to my wedded hūsbād, to haue & to hold from this daie forward, for better, for worse, for rycher, for poorer, in sicknes, and in health, to loue, cherish, & to obey, til death vs depart, accordyng to goddes holy ordinaunce: And thereto I geue thee my trowth.

Then shall they againe lose their handes and the man shall geue vnto the woman a ryng, and other tokens of spousage, as golde or syluer, lacyng the same vpon the boke: And the Priest takyng the ryng shall deliuer it vnto the man to put vpon the fourth finger of the womans left hand. And the mā taught by the priest, shall saie.

Wyth thys ryng I the wed: This gold and syluer I the geue: with my body I the worship, and with al my worldly goodes I the endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the man leauyng the ryng vpon the fourth synger of the womans left hande, the Minister shall saie.

Let vs praie.

O Eternall God, creatoure and preseruer of all mankinde, geuer of all spirituall grace, the auctor of euery lastyng lyfe: Sende thy blessing vpon these thy seruantes, this man and this woman, whome we blisse in thy name, that as Isaac and Rebecca (after bracerletes and Jewels of golde geuen of thone to thother for tokens of their matrimonie) liued faithfully together: So these persons maie surely perfourme and kepe thee bowe and couenannt betwixte them made, wherof this ringe geuen, and receiued, is a token and pledge, and maie euery remaine in perfecte loue and peace together, and lyue accordyng to thy lawes: through Iesus Christ our Lorde. Amen.

Then shall the Priest ioyne their ryght handes together, and saie.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

H Or as muche as **N.** and **N.** haue consented together in holy wedlocke, and haue witnessed the same here before god and this cōpany. And therto haue geue and pledged their trowth either to other, and haue declared the same by geuiug and receiuing of gold & siluer, and by ioynning of handes

handes I prouoide that thei be man and Wife together. In the name of the father, of the sonne, & of the holy ghost. Amen

And the minister shall adde this blessing.

God the father blesse you ✠ God the sonne kepe you, god the holy ghost lighten your vnderstanding. the Lorde mercifully With his fauour loke vpon you and so fill you With all spirituall benediction and grace, that you maie haue remission of your sinnes in this life, and in the world to come lyfe everlastyng. Amen.

Then shall thei go into the Quier, and the ministers or clerkes shall saye or syng, thys Psalm folowynge.



Blessed are al thei that feare the Lorde: and walke in his wayes.

Beati omnes,
Psalm. C. XXVIII

Foz thou shalt eate the laboure of thy handes:
O Well is the and happy shalt thou be.

Thy wyfe shalbe as the fruitfull vine: vpon the walles of thy house.

Thy children like the Oliue braunches: rounde aboute thy table.

Lo, thus shall the man be blessed: that feareth the lorde.

The Lorde from out of Sion, shall so blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe long.

Yea, that thou shalt see thy childers chyldren: and peace vpon Israell.

Glozy be to the father. &c. As it was in the begin. &c.

Or els this Psalm folowynge.



God be mercyful vnto vs and blesse vs: and shew vs the light of his countenaunce, and be mercyfull vnto vs.

Deus miseratur
Psalm. CXVII

That thy waie maie be knowne vpon earth: thy sauynge health among all nacions.

Let the people prayse the (O GOD): yea let all people praise thee.

O let the naciōs reioice and be glad: foz thou shalt iudge the folke righteously, and gouerne the nacions vpo earth.

Let the people praise the (o god) let all people praise the.

Then shall the yearth bring furth her increase: and God euen our owne God, shall geue vs his blessing.

R. ii.

GOD

God shall blesse vs, and all the endes of the worlde shall
feare hym.

Glory be to the father. &c. As it was in the. &c.

The Psalme ended and the man and woman kneeling afore the aulter: the
priest standing at the aulter, and turnyng his face toward them shall saie,

Lozde haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lozde haue mercy vpon vs.

(.)

Our father whiche art in heauen &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lozde saue thy seruaunt, and thy handmaide.

Answer.

Whiche put their trust in the.

Minister.

O Lozde sende them helpe from thy holy place.

Answer.

And euer more defende them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemye.

Minister.

O Lozde heare my prayer.

Answer.

And let my crye come vnto the.

(.)

The Minister.

Let vs praie.

O God of Abraham, God of Isaac, God of Jacob, blesse
these thy seruauntes, and sowe the seede of eternal life
in their myndes, that whatsoeuer in thy holy woorde they
shall profitably learne, they maye in dede fulfill the same.
Looke, o lozde mercifully vpon them from heauē, and blesse
them. And as thou dyddest sende thy Aungel Raphael, to
Thobie and Sara the daughter of Raguell, to their great
comfort,

conforte: so bouchsafe to send thy blessing vpon these thy seruantes, that they obeying thy Wyll, and alwaie beyng in safetie vnder thy proteccion, maie abide in thy loue vnto their liues ende, through Iesu Christ our Lorde. Amen.

This praiser folowing shalbe omitted wher the womā is past child birth.

Bercyfull Lorde, and heauenly father by whose gracious gift mankynd is increased, we beseeche the assiste with thy blessing these two persons, that thei maie both be fruitful in procreation of children, and also liue together so long in godly loue and honestie, that thei maie se their childrens children, vnto the third and fourth generaciō, vnto thy praise and honour, through Iesus Christ our lorde. Amen.

O God whiche by thy mighty power hast made all thinges of naught, whiche also after other thinges set in ordie diddest appoinct that out of man (created after thine owne image and similitude) womā should take her beginning, and knitting the together diddest teache, that it should neuer be lawfull to put a sundre those, whō thou by matrimonie haddest made one: O god, which hast cōsecrated the state of matrimonie, to such an excellent misterie, that in it is signified & represented the spirituall mariage and vnitie betwixte Christ and his church: Loke mercifully vpon these thy seruantes, that both this man may loue hys wife, according to thy word (as Christ did loue his spouse & church who gaue him self for it, louyng and cherishyng it euen as his owne flesh). And also that this woman may be louyng and amiable to her husband as Rachell, wyse as Rebecca, faithful and obedient as Sara, and in al quietnes, sobriete, and peace, be a folower of holy & godly matrones, O lorde blesse them both and graunt the to inherite thy everlasting kyngdom, through Iesu Christ our Lorde. Amen.

Then shall the priest blesse the man and the woman sayng.

Almighty God, which at the beginnyng did create our first parentes Adam and Eue, and did sanctifie & ioyne them together in mariage: Powre vpon you the richesse of his grace, sanctifye and ✠ blesse you, that ye maie please hym both in bodie and soule, and liue together in holy loue,

R.iii:

vnto

unto your lyues end. Amen.

Then shalbe saied after the Gospel a sermon, wherein ordinarily (so oft as ther is any mariage) the office of man & wife shalbe declared, according to holy scripture, or if there be no sermon the minister shal read this that foloweth.

All ye whiche be married or whiche entende to take the holy estate of matrimonie vpon you: heare what holy scripture doth saie, as touching the dutie of husbandes toward their wyues) and wyues toward their husbandes.

Saincte Paule (in hys Epistle to the Ephelians the .v. Chapter: doeth geue this comaundement to al married me.

Ye husbandes loue youre wiues, euen as Christ loued the Church, and hath geue himself for it, to sanctifie it, purgynge it in the fountaine of water, through the worde, that he might make it vnto him selfe, a glorious congregacion, not hauing spot or wrinkle, or any suche thing, but it should be holy and blameles. So men are bound to loue their owne wyues, as their owne bodies, he that loueth his owne wife loueth him selfe. For neuer did any man hate his owne fleshy, but norysheth and cherissheth it, euen as the Lorde doeth the congregacion, for we are membres of hys bodie: of hys fleshe, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto hys wyfe, and thei two shalbe one fleshy. This mistery is great, but I speake of Christ, and of the congregacion. Neuerthelesse, let euery one of you so loue hys owne wyfe euen as hym selfe.

Coloss. iii.

Lyke wyse the same saincte Paule (wrytyng to the Colossians) speaketh thus to all men that be married: Ye men, loue your wyues and be not bitter vnto them.

i. Petri. iii.

Heare also what saint Peter thapostle of Christ, (which was hym selfe a married man) sayth vnto all men that are married. Ye husbandes dwell wyth your wyues accordyng to knowlege: Geuyng honoure vnto the Wyfe as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hyndred.

Hetherto ye haue hearde the duetie of the husbände toward the wyfe.

Now

Nowe lyke wyse yee wyues heare & learne your duetie towarde your husoandes, eue as it is plainely seth forth in holy scripture.



Saint Paule (in the forthamed epistle to the Ephe^{Ephe. 4. 13} sians) teacheth you thus: Ye womē, submit your selves vnto your own huscādes as vnto the lord: for the husband is the wiues head, eue as Christ is the hed of the church. And he also is the sauour of the whole body. Therefore as the church or cōgregation, is subiect vnto Christ: So lyke wise let the wiues also be in subiection vnto their own husbādes, in all thinges. And agayn he saith: Let the wyfe reuerence her huscāde. And (in his epistle to the Collossians) Saint Paule geueth you this ^{Colloss. 3. 18} short lesson. Ye Wiues submit your selues vnto your owne husbādes, as it is conuenient in the Lorde.



Saint Peter also doech instructe you very godly, ^{i. Peter. 3. 1} thus sayng: Let the wyues be subiect to their owne huscādes, so that yf any obey not the word, they may be wonne without the worde, by the cōuersacion of the wiues, while they behold your chaste conuersacion, coupled with feare, whose apparel let it not bee outwarde, with broyded heare and trimmyng aboute with golde, eyther in putting on of gorgeous apparel, but let the hydde man whiche is in the harte, be without all corruption, so that the spirite be mylde and quiet, whiche is a precious thing in the sight of God. For after this maner (in the olde tyme) did the holy womē which trusted in god apparel them selues being subiect to their owne husbādes: as Sara obeyed Abrahā calling him Lord.

Whose daughters ye are made, doyng well and beyng not dismayde with any feare.

(.r.)

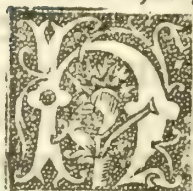
The newe married persons (thesame day of their matryage) must receyue the holy Communion.

THE ORDR

for the visitacion of the sicke,
and the Communion.
of the same.

The priest entring into the sicke persons house shall say
Peace be in this house, and to all that dwell in it.
When he cometh into the sicke manes presence, he shall say
this Psalm.

*One exaudi.
Ps. lxxxiij.*



Dare my prayer (O lord) and consider my desyre:
Hearken vnto me for thy Truthe and ryghteous-
nes sake.

And entre not into iudgement with thy seruaunt:
for in thy syght shall no man liuyng be iustified.

For the enemye hath persecuted mi soule he hath smitten
my lyfe doune to the grounde: he hath layed me in the
darknes, as the men that haue bene long deade.

Therefore is my spirite vexed within me: and my herte
within me is desolate.

Yet doe I reiembre the tyme paste, I muse vpon al thy
workes: yea I exercyse my selfe in the workes of thi handes.

I stretch forth mine handes vnto the: my soule gaspeth
vnto the as a thurstye lande.

Hear me (O lord) and that sone, for my spirite wareth
faint: hide not thy face from me, lest I be lyke vnto the that
go downe into the pit.

O let me here thy louing kindnes betymes in the mor-
ning, for in the is my trust: shew thou me the waye that I
should walke in, for I lift vp my soule vnto the.

Deliver me (O Lord) from my enemyes: for I flye vnto
thee to hyde me.

Teache me to do the thyng, that pleaseeth thee, For thou
art my god: let thy louinge spirite leade me forth vnto the
lande of righteousnes.

Quicken me (O lord) for thy names sake: & for thy righ-
teousnes sake bring my soule out of trouble.

And of thy goodnesse slaye my enemyes: and destroye all
them that vex me my soule, for I am thy seruaunt.

Glorie be to the father and to the. &c. As it was in the. &c.
with

¶ With this antheime.

Remembre not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, Whom thou hast redeemed with thy moſte precious blood, & be not angry with vs foꝛ euer.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuet vs from euyl. Amen.

The Minister.

O Lord ſaue thy ſeruaunte.

Answer.

Which putterh his truſt in the

The Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightely defende hym.

The Minister.

Let the enemye haue none aduantage of him.

Answer.

Nor the wicked approche to hurte hym.

The Minister.

Be vnto hym o Lord a ſtronger tower.

Answer.

From the face of his enemye.

The Minister.

Lord heare my prayer.

Answer.

And let my crye come vnto thee.

Minister.

Let vs praye.

O Lord loke doune from heauen, beholde, viſite & releue this thy ſeruaunt: Loke vpo him with the eyes of thy mercy, geue him coſorte, & ſure confidence in thee: Defend him from the danger of the enemye, and kepe hym in perpetual peace and ſafetie: through Jeſus Chriſt our Lord. Amen.

Heare

Heare vs almightie & moost mercifull God, & sauour:
 Extend thy accustomed goodnes to this thy seruaunt,
 which is greued with sicknesse: Visite him, O lord as thou
 diddest visite Peters Wifes mother & the captaynes serua-
 unt. And as thou preseruedest Thobie & Sara by thy angel
 from daunger: So restore vnto this sicke person his former
 helth (yf it be thy wyll) or els geue hym grace so to take
 thy correccion, that after this painfull lyfe ended, he may
 dwel with the in lyfe euerlasting. Amen.

Then shal the minister exhorte the sycke person after this
 fourme or other lyke.



Deely beloved, know this that almighty God is
 Lord ouer life & death, & ouer all thinges to them
 pertyning, as youth, strenght, helthe, age, weake-
 nesse: & sicke nesse: wherfore whatsoeuer your sic-
 kenes is, know you certainly, that it is gods visitaciō. And
 for what cause soeuer this sicknesse is sēte vnto you: whe-
 ther it be to trie your pacience for the example of other, and
 that your faich may be founde, in the day of the lord lauda-
 ble, glorious and honourable, to the encrease of glory, and
 endelesse felicitie: Or els it be sent vnto you to correct and
 amende in you, whatsoeuer doth offend the eyes of our
 heauēly father: knowe you certaynly, that if you truely re-
 pent you of your sinnes, and beare your sickenes paciētly,
 trusting in Gods mercy for his dere sonne Iesus Christes
 sake, & render vnto him humble thākes for his fatherly vi-
 sitation, submitting your self wholly to his wil: it shall tur-
 ne to your profit, & help you forwarde in the right way that
 leadeth vnto euerlasting lyfe. ¶ Take therfore in good
 worthe the chastement of the lord: For whom the lord lo-
 ueth, he chastiseth. Yea (as saint Paule saith) he skourgeth
 euery sonne which he receiueth: yf you indure chastisemēt,
 he offereth him selfe vnto you as vnto his owne chyldren.
 What sonne is he that the father chastiseth not? If ye be
 not vnder correcciō (wherof al the true chyldren are parta-
 kers) then are ye bastardes and not chyldren. Therefore,
 seyng

If the person
 visited be a
 very sicke,
 then the cu-
 rate may ende-
 his exhorta-
 tion at this
 place.

Therefore seying that whan our carnall fathers do correcte vs, we reuerently obeye them, shall we not now muche rather be obedient to our spirituall father, and so lyue? And they for a fewe daies do chastise vs after their owne pleasure: but he doeth chastise vs for oure profite, to the intent he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyrtten in holy scripture for our comfort and instruction, that we should patiently and wyth thankes geuyng, beare oure heauentie fathers correction: Whansoever by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there should be no greater comfort to christian persons, then to be made lyke vnto Christe, by sufferynge patiently aduersities, troubles, and sykenesses. For he hymselfe went not vp to ioye, but first he suffered payne: he entred not into his glory, before he was crucified. So truely our waie to eternall ioye, is to suffer here with Christe, and our doore to entre into eternall life: is gladly to dye with Christ, that we may rylse againe from death, and dwell wyth hym in euerlastyng lyfe. Nowe therefore takynge your sicknesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession: which you made vnto God in youre Baptisme. And forasmuche as after this lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom all muste be iudged wythout respect of persons: I require you to examin your self, and your state, both to warde God and manne, so that accusyng and condemning your selfe for youre owne faultes, you may fynd mercy at our heauently fathers hand, for Christes sake and not to be accused and condemned in that fearful iudgement. Therefore I shall shortly rehearse the articles of our faith, that ye maye knowe whether you do beleue as a Christian man should beleue, or no.

Here the minister shall rehearse the articles of the fayth sayng thus:
Dost thou beleue in God the father almyghtie:

And so forth as it is in Baptisme.

Then

Then shall the Minister examine whether he be in charitie with al the world: Exhorting him to forgeue from the bo-
tome of hys hart al persons that haue offended him, and if
he haue offended other, to aske the forgeuenes: And where
he hath done iniurie oz wrong to any man, that he make a-
mendes to his vttermost power. And yf he haue not afore

This may be don befoz the minister begin his praiers as he shal se cause
dispoled his goodes, let him then make his wil. (But he
muste be ofte admonished that thei set an ordze for their
temporal goodes and lades, whā thei be in health.) And
also to declare hys debtes, what he oweth, and what is
owing to him, for discharging of his conscience and quiet-
nesse of his executours. The minister maie not forget, nor
omitte to moue the sycke person, (and that most earnestly)
to liberalitie towarde the pooze.

Here shal the sicke person, make a speciall confession, if
he fele his conscience troubled wyth any weightie matter.
After whiche confession, the Priest shall absolue him after
this forme: And thesame forme of absolucion shalbe bled
in all priuate confessions.

Our Lorde Jesus Christ, who hath lefte power to his
church to absolue al sinners, which truly repent & be-
leue in him, of his great mercy forgeue the thine offences: &
by his aucthorite comitted to me. I absolue the frō al thi sin-
nes, in the name of the father, & the sonne and, &c. Amē.

And then the priest shall saie the collect folowynge.

Let vs praie.

O Most merciful god, which according to the multitude
of thy mercies, doest so put awaye the sinnes of those
which truly repēt, that ē remēbreſt thē no more: opē thy eye
of mercy bpō this thy seruaūt, who most earnestly desireth
pardō and forgeuenes: Renue in him, most louing father,
whatsoeuer hath ben decayed by the defraud & malice of the
deuil, oz by his own carnal wil & frailnes: preſerue and con-
tinue this sicke mēbre in the vnitie of thy church, cōſidze his
contricion, accept his teares, allwage his payne as shalbe
ſeen to the most expediēt for him. And forasmuch as he put-
teth his full trust only in thy mercy: Impute not vnto hym
his former ſines, but take him vnto thi fauour: through the
merites of thy most derely beloued ſōne Jesus Christ. Amē

Then the minister shall saie thys Psalm.

In te domine
ſperaui. Psal
XXI



In the lord haue I put my trust, let me neuer be put
to confusion: but ridde me, and deliuer me into thy
righteousnes, encline thine eare vnto me, & ſaue me

Be thou my strong holde (whereunto I make alwaie resort:) thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliver me (O my God) out of the hand of the vngodly: out of the hand of the vnrightheous and cruell man.

For thou (O Lorde God) art the thyng that I long for: thou art my hope euen fro my yowth.

Through the haue I been holden by ever sence I was borne: thou art he that toke me out of my mothers wombe my prayse shalbe alwaie of the.

I am become as it were a monster vnto many: but my sure trust is in the.

Oh let my mouth be fylled with thy praise: (that I may syng of thy glory) and honoure all the daie long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemyes speake agaynst me, and they that laye wayte for my soule, take theyr counsaile together, saying: God hath forsaken hym, persecute hym and take hym, for there is none to deliver hym.

Go not farre fro me, O god: my god, hast the to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered wyth shame and dishonour that seke to do me euill.

As for me, I will patiently abide alwaie: and wil praise the more and more.

By mouthe shall daily speake of thy righteousnes and saluacion: for I knowe no ende thereof.

I wyll goo furth in the strength of the Lorde God: and wyll make mencion of thy ryghteousnesse onely.

Thou (O God) hast taught me from my youth by vntyll now: therefore wyll I tell of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntyll I haue shewed thy strength vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousnes (O god) is very high, and great thing
Thy

ges are thei that thou hast don: o god who is like vnto the:

O what greate troubles and aduersities haste thou thewed me: and yet diddest thou turne and refresh me: yea and broughtest me from the depe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore wyl I praise the, and thy faithfulness (O god) plaiying vpon an instrument of musycke: vnto the wyl I syng vpon the harpe, O thou holy one of Israell.

My lippes wyl be fayne, when I syng vnto the: and so wyl my soule whom thou hast deliuered.

My tongue also shall talke of thy ryghteousnesse all the daie long: for thei are cōfounded and brought vnto shame, that seke to do me euill.

Glory be to the father, and to the sonne. &c.
As it was in the begynnyng. &c.

Addyng this Antheme.

O Saviour of the worlde, saue vs, whiche by thy crosse and precious bloud hast redemed vs, helpe vs we beseeche the O God.

Then shall the Minister saie.

The almightie Lorde, whiche is a most strong tower to all them that put their truste in him, to whom all thinges in heauen, in earth, and vnder the earth, do bowe and obey, be nowe and euermore thy defence and make the knowe and fele, that there is no other name vnder heauen geuen to man, in whom and through whome thou mayest receiue health and saluaciō, but only the name of our lorde Iesus Christ. Amen.

If the sicke persō desire to be annointed, then shal the priest annointe him vpon the forehead or bzeast only, making the sygne of the crosse, sayng thus



S with this visibie oyle thy body outwardly is annointed: so our heauēly father almightie God, graūt of his infinite goodnesse, that thy soule inwardly maie be annoynted wyth the holy ghost, who is the spirite of al strength, conforte, relief & gladnesse. And vouchesafe for his great mercy (if it be his blessed wil)

to

to restore vnto the thy bodely health and strength, to serue him, and send the release of al thy paines, troubles and diseases, both in body and mind. And how soeuer his goodnes (by his diuine & vnsercheable prouidēce) shal dispose of the: we his vnworthy ministers and seruauntes, hūbly beseeche the eternal maiestie, to do with the according to the multitude of his innumerable mercies, and to pardon the al thy sinnes, and offences, cōmitted by all thy bodely senses, passions, and carnal affectiōs: who also vouchesafe mercifully to graūt vnto the gostly strength by his holy spirit, to withstand and ouercome al temptacions and assaultes of thine aduersarie, that in no wise he preuaile against the, but that thou maiest haue perfite victory and triumphe against the deuill, sinne and death, through Christ our Lorde, who by his death hath ouercome the Prince of death, and wyth the father, and the holy ghoſte euermore lyueth and reigneth God, world without ende. Amen.



Mow long wilt thou forget me (O lorde:) for euer: *vsquequo domine, Psal xiiij*
 how long wilt thou hid thy face from me. How long
 shal I seeke counsel in my soule: and so be vexed in
 mine hart: how long shal mine enemy triumphe
 ouer me. Consider and heare me (O lorde my god:) lighten
 mine eyes, that I slepe not in death. Least mine enemy say,
 I haue preuailed against hym: for if I be caste doune, they
 that trouble me wyll reioyce at it. But my truste is in thy
 mercy: and my hart is ioyfull in thy saluacion. I wyl syng
 of the Lorde, because he hath delte so louyngly wyth me.
 Yea: I wyl praise the name of the Lorde the moste highest
 Glorý be to the father. &c. As it was in the. &c.

THE COMM V = nion of the Sycke.



As much as al mortal mē be subiect to many sodain perils,
 diseases, and sickenes, and euer vncertaine what time they shal
 depart out of this life: Therefore to theñtēt they maye be alwa-
 ies in a readines to die, whēsoeuer it shal please almighty god
 to call thē: The curates shal diligētly frō time to time, but spe-
 cialy in the plague time, exhort their parishoners to the oft receiuing (in the
 church)

church) of the holy cōmunion, of the body and bloud of our sauour Christ: Whiche if they do, thei shall haue no cause in their sodaine visitacion, to be vnquieted for lacke of thesame. But if the sicke persō be not able to come to the churche and yet is desirous to receiue the communion in his house, then he must geue knowlege ouer night, or els early in the morning to the curate, sygnifying, also how many be appointe d to communicate with him. And yf thesame date there be a celebracion of the holy Communion in the churche, then shall the Priest reserue (at the open communion) so muche of the Sacrament of the body and bloud, as shall serue the sycke person, and so many as shall cōmunicate with him yf ther be any.) And so sone as he cōueniently maie, after the open communion ended in the churche, shall go and minister thesame, first to those that are appointed to communicate with the sicke (yf there be any) and last of all to the sycke person hymselfe. But befoze the curate distribute the holy communion: The appointed *Generall confession* muste be made in the name of the communicātes, the curate addyng the *absolucion* with the comfortable sentences of scripture folowynge in the open communion, and after the communion ended, the collect.

Almightie & euerliuing god, we most hartely thāke the. &c.

But yf the date be not appointed for the open communion in the church, then (vpon conuenient warnyng geuen) the curate shall come and visite the sicke persone afoze none. And haupng a conuenient place in the sicke mans house (where he maie reuerently celebrate) with al thinges necessary for thesame, and not beyng otherwyle letted wyth the publike seruice, or any other iust impediment: he shal there celebrate the holy communio after such forme and sozte as hereafter is appointed.

THE CELEBRATION of the holy Communion for the Sycke.



Praise the Lorde, all ye nacions, laude him all ye people, for his merciful kindnes is confirmed toward vs, and the truthe of the Lord endureth for euer. Glory be to the father and to the. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Without any moze repeticion.

Lorde haue mercy vpon vs.

The Priest.

The Lorde be with you.

Answer.

And with thy spirite.

Let vs praye.

Almightie

A mighty & terrible God, maker of mankinde, which doest correct those whom thou doest love, and chastise every one whom thou doest receive: we beseeche thee to have mercie vpon this thy seruant visited with thy hande, and to graunt that he may take his sicknesse patiently, and recover his bodely health (if it be thy gracious wyll) & whan-soeuer his soule shall departe from the body, it may without spot be presented vnto thee: Through Iesus Christ our Lord: Amen.

The Epistle.

Y sonne despise not the correction of the Lord, neither ther fainte when thou art rebuked of him: For whom the lord loveth, hym he correcteth, yea and he scourgeth every sonne, whome he receiveth.

The Gospell.

Every verely I saye vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerylasting lyfe, and shall not come vnto dampnation, but he passeth from death vnto lyfe.

The Preface.

The Lord be With you.

Answer.

And with thy spirite.

Lift vp your hartes. &c.

Vnto the ende of the Canon.

At the tyme of the distribucion of the holy Sacrament, the priest that first receiue the communion him selfe, and after minister to them that be appointed to communicate with the sick (if there be any) and then to the sick persone. And the sick persone shall alwayes desire some, either of his owne house, or els of his neighbours, to receiue the holy communion with him, for that shall be to him a singular great comfort, and of their parte a great token of charitie.

And if there be no such persones to be visited the same date that the Curate doth celebrate in any sick mans house: Then shall the Curate (there) reserve somuche of the Sacrament of the body and bloud as shall serue the other sick persones, and such as be appointed to communicate with them (if there be any) And shall immediately carry it, and minister it vnto them.

But if any man either by reason of extremitie of sicknesse, or for lacke of warning geuen in due tyme to the Curate, or by any other iust impediment do not receiue the Sacrament of Christes body and bloud: Then the curate shall instruct hym, that if he do truly repent hym of his synnes, & stedfastly beleue that Iesus Christ hath suffered death vpon the crosse for hym: And

shed his blood for his redemption, earnestly remembering the benefites he hath thereby, and geuing him hartie thanks therefoze: He doth eate and drinke spiritually the body and bloude of our sauour Christ profitably to his soules helth, although he do not receiue the Sacrament with his mouth.

When the sicke person is visited and receiveth the holy communion, all at one tyme: Then the priest for moze expedition shall vse this orde at the visitacion.

The anthem.

Remember not **L**orde. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

(.:.)

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euell. Amen.

(.:.)

Let vs praise.

O **L**orde loke doune from heauen.

With the first part of the exhortacion, & al other thinges vnto the psalme.

In the **O** **L**orde haue I put my trust. &c.

And if the sicke desire to be appointed, then shall the priest vse thappointed prayer without any psalme.

THE ORDE

for the buriall of the dead.

When the Priest meting the corps at the churche stile, shall saie: Or els the priestes and clerkes shall syng, and so go either into the churche, or towardes the graue.

hon. xi.

I Am the resurrection and the lyfe (saith the **L**orde) he that beleueth in me, yea, though he were dead, yet shall he liue. And whosoener liueth and beleueth in me: shall not die for ever.

John. xii.

I know that my redeemer lyueth, and that I shall lyse out of the yearth in the last daie, and shall be couered again with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

1 Tim. vi.

Job. i.

E brought nothing into this world, neither may we carry any thing out of this world. The lord geueth & the lord taketh away. Euen as it pleaseth the lord, so cometh thinges to passe: blessed be the name of the lord.

When

20 When they come at the graue, whiles the corps is made ready to be laied into the earth, the priest shall saie, or els the priest and clerkes shall syng.

Man that is borne of a Woman hath but a short tyme ^{Job. 14.} to lyue, and is full of misery: he commeth vp and is cut downe lyke a floure, he flieth as it were a shadowe, and neuer continueth in one state.

In the myddest of life we be in death, of whom maie wee seke for succour but of the, O Lorde whiche for our synnes iustely are moued: yet O Lorde God moste holy, O Lorde moste mightie, O holy and moste mercifull sauour, deliuer vs not into the bitter paines of eternall death. Thou knowest lorde the secretes of our hartes, shut not by thy mercifull eyes to our praiers: But spare vs lord most holy, O God moste mightie, O holy and mercifull sauour, thou moste worthy iudge eternall, suffer vs not at our last houre for any paines of death, to fall from the.

Then the priest casting yearth vpon the corps, shall saie.

I commend thy soule to God the father almighty, and thy body to the ground, yearth to yearth, as ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life thorough our Lorde Iesus Christ, who shall chaunge our vyle bodie, that maie be like to his glorious bodie, according to the mightie working wherby he is able to suboue all thynges to himselfe.

Then shall be saied or song.

I heard a voice from heauen sayng vnto me, write, blec- ^{Apoca xiii.}
sed are the dead whiche die in the lorde: Euen so saith the spirite, that they rest from their labours.

Let vs praie.

We commende into thy handes of mercie (most mercifull father) the soule of this oure brother departed R. And his body we commit to the earth, beseeching thine infinitie goodnes, to geue vs grace to liue in thy feare and loue, and to die in thy fauour: that when the iudgemēt shall come whiche thou hast committed to thy welbeloued sonne, both this our brother and we may bee founde acceptable in thy syght, and receiue that blessing, which thy welbeloued sonne shall then pronounce to all that loue and

S. ij. feare

feare the, sayng: Come ye blessed children of my father: receiue the kyngdome prepared for you before the beginning of the worlde: graunt this mercifull father for the honour of Iesu Christ our only savior, mediator & aduocate. Amē.

This praier shall also be added.

A mightie God, we geue the hartly thanks for this thy seruant, whom thou hast deliuered from the miseries of this wretched world & from the body of death and all temptation, and as wee trust, hast brought his soule whiche he committed into thy holy handes, into sure consolacion and rest: Graunt we beseeche the, that at the day of iudgement his soule and all the soules of thy elect, departed out of this lyfe, may with vs and we with them, fully receiue thy promises and bee made parfite altogether thorough the glorious resurrection of thy sonne Iesus Christ our lord.

These Psalmes with other suffrages folowing are to be said in the churche, either before or after the buriall of the corpes.

Psalmi quoniam.
Psalmi Clixvi.



Ain Well pleased: that the lord hath heard the voice of my praier.

That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

The snares of death compassed me round about, and the paines of hell gatte holde vpon me: I shall fynde trouble & heauines, and I shall call vpon the name of the Lord (O lord) I beseeche the deliuer my soule.

Gracious is the Lord, and righteous: yea, oure God is mercifull.

The lord preserveth the synple: I was in miserie and he helped me.

Turne again then vnto thy rest, O my soule: for the lord hath rewarded the.

And why: thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the lord: in the land of the liuing. I beleued & therfor wil I speake: but I was sore troubled. I sared in my hart: all men are liars.

What rewarde shall I geue vnto the Lord: for all the benefites that he hath done vnto me:

I will

I will receiue the cup of saluacion: and cal vpon the name of the Lorde.

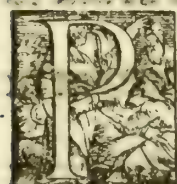
I wyll paie my bowes nowe in the presence of all his people: right dere in the sight of the lord is the death of his Saintes.

Beholde (O lorde) how that I am thy seruaunt: I am thy seruaunt and the sonne of thy hādmaide, thou hast broken my bondes in sunder.

I wyll offre to the the sacrifice of thankesgeuing: & wyll call vpon the name of the lorde.

I wyll pay my bowes vnto the Lorde in the sight of all his people: in the courtes of the Lordes house, even in the middest of the, O Ierusalem.

Glory be to the father. &c. As it was in the begin. &c.



Raise the Lorde (O my soule) whyle I live wyll I praise the lorde: yea, as long as I haue any being, I will syng praises vnto my God.

Lauda anima mea Psalm.

C. XVI.

Note that this psalme is to be sayde after the other þ foloweth.

O put not your trust in princes, nor in any child of man: for there is no helpe in them.

For when the breath of man goeth furth: he shall turne againe to his yearth, and then all his thoughtes perishe.

Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the lorde his God.

Whiche made heauen and yearth, the sea, and all that therin is: whiche kepeth his promise for ever.

Whiche helpeth them to right that suffre wrong: whiche fedeth the hungry.

The lorde loseth men out of prison: the lord geaeth sight to the blynde.

The lorde helpeth them vp that are fallen: the lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and widdowe: as for the waye of the vngodly, he turneth it vpside doune.

The lorde thy God, O Sion, shalbe kyng for evermore: and through out all generations.

Glory be to the father. &c. As it was in the be. &c.

Dñe probasti.
Psal. Cxxxix.



Dorde thou hast searched me out: and knowen me.
Thou knowest my doune sitting and mine vpry-
sing: thou vnderstandest my thoughtes long before.

Thou art about my path, and about my bed: and spiest
out all my waies.

For loe, there is not a Worde in my tongue: but thou (O
Lorde) knowest it altogether.

Thou hast fashioned me, behinde and before: and layde
thyne hande vpon me.

Suche knowlege is to wonderfull and excellent for me:
I cannot attain to it.

Whether shall I go then from thy spirite: or wher shall
I go then from thy presence.

If I clyme vp to heauen, thou art there: if I go doune to
hell thou art there also.

If I take the winges of the morning: and remayne in
the vt. ermost partes of the sea.

Euen there also shall thy hand leade me: and thy right
hand shall holde me.

If I saie, parauenture the darkenes shall couer me: then
shall my night be turned to daie.

Yea the darkenes is no darkenes with the: but the night
is as cleare as y day, the darkenes & light to y are both a like

For my reynes are thine, thou hast couered me in my mo-
thers wombe, I wyll geue thankes vnto the: for I am fea-
refully and wonderously made, meruaylous are thy wor-
kes, and that my soule knoweth right well.

My bones are not hid from the: Though I bee made se-
cretely, and fashioned beneth in the yearth.

Thine eyes did see my substaunce, yet being vnperfite: &
in thy booke were all my membres witten.

Whiche day by day were fashioned: when as yet there
was none of them.

How deare are thy counsailes vnto me, O God: O how
great is the summe of them.

If I tell them, they are mo in nōbre then the sand: when
I walke vp, I am present with the.

willt

Wylt thou not see the wicked, O God : depart from me
ye bloud thirsty men.

For they speake vnrighteously against the : and thine e-
nemies take thy name in vaine.

Do not I hate them, O lord, that hate the : and am not
I greued with those that ryle vp against the.

Yea I hate them right sore , euen as though they were
mine enemies.

Trie me, O God, and seke the ground of mine hart: pro-
ue me, and examine my thoughtes.

Looke well if there be any way of wickednes in me : and
lead me in the way euerlasting.

Glozy be to the father. &c. As it was in the begin. &c.

Then shall folowe this lesson, taken out of the. xv. Chapter to the Co-
rinthians, the first Epistle.



Christ is risen from the dead, and become the first i. cor. xv.
fruite of the that slept. For by a mā came death,
and by a man came the resurrection of the dead.
For as by Adam all die: euen so by Christ shall all
be made aliue, but euery mā in his owne ordre. The first is
Christ, then they that are Christes at his comming. Then
commeth the ende, when he hath deliuered vp the kingdom
to God the father, when he hath put doune all rule and all
aucthoritie and power. For he must reigne tyll he haue put
all his enemies vnder his feete. The laste enemy that shal-
be destroyed, is death. For he hath put all thinges vnder his
feete. But when he saith all thinges are put vnder him, it
is manifest that he is excepted, whiche did put all thinges
vnder him. When al thigs are subdued vnto him, then shal
the sonne also hym selfe bee subiecte vnto hym that put all
thinges vnder him, that God may be al in all. Els what do
they, which are Baptized ouer the dead, if the dead rise not
at al: why are thei then baptised ouer theē: yea, & why stād
we alway then in ieopardie: by our reioysing whiche I ha-
ue in christ Iesu our lord, I die daily. That I haue fought
with beastes at Ephesus after the maner of men, what a-
uantage it me, if the dead rise not again: Let vs eate &

S. iij.

Drinke

drinke, for to morow we shall die. Be not ye deceiued: euill
 wordes corrupt good maners. Awake truly out of slepe, &
 sinne not. For some haue not the knowledge of god. I speake
 this to your shame. But some man will say: howe arise the
 dead: with what body shall they come: thou foole, & whiche
 thou sowest, is not quickened excepte it die. And what sowest
 thou: thou sowest not that bodie that shall be: but bare
 come, as of wheate, or of some other: but God geueth it a
 body at his pleasure, to euery seede his owne body. All flesh
 is not one maner of fleshe: but there is one maner of fleshe
 of men, another maner of fleshe of beastes, another of fishes,
 another of birdes. There are also celestiall bodies, & there
 are bodies terrestriall. But the glory of the celestiall is one,
 and the glory of the terrestriall is another. There is one ma-
 ner glory of the sunne, & another glory of the Moone, and an-
 other glory of the starres. For as one starre differeth fro an-
 other in glory: So is the resurrecciō of the dead. It is sowe
 in corrupciō, it riseth again in incorrupcion. It is sowe in
 dishonour, it riseth again in honour. It is sowe in weake-
 nes, it riseth again in power. It is sowe a naturall body,
 it riseth again a spirituall body. There is a naturall body,
 and there is a Spirituall body: as it is also writen, the first
 man Adam was made a liuing soule, & the last Adam was
 made a quickening spirite. Howbeit that is not first which
 is spirituall: but that whiche is naturall, & then that which
 is spirituall. The first mā is of the yearth, yearthly: The se-
 cond man is the iorde fro heauen (heauenly). As is the yea-
 rthy, such are they that are yearthly. And as is the heauenly,
 such are they that are heauenly. And as we haue borne the
 image of the yearthly, so shall we beare the image of the hea-
 uenly. This say I brethren, that flesh & bloud cannot inher-
 ite the kingdom of God, neither doeth corrupcion inherite
 vncorruption. Behold, I shew you a mystery. we shall not
 all slepe: but we shall all be chaunged, and that in a momēt,
 in the twinkeling of an eye by the last trumpe. For the tru-
 pe shall blowe, and the dead shall rise incorruptible and we
 shall be chaūged. For this corruptible must put on incorrup-
 tion: & this mortall must put on immortallitie. When this
 corrup-

corruptible hath put on incorruptiō, and this mortal hath put on immortallite: then shalbe brought to passe the sayng that is witten: Death is swallowed bp in victorie: Death where is thy sting: Hell where is thy victorie: The sting of death is sinne: & the strength of sinne is the lawe. But thankes be vnto God, whiche hath geuen vs victorie, thorough our lord Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmonable, alwaies riche in the worke of the lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

C The lesson ended, then shall the priest saye.

Lord haue mercy vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our facher whiche art in heauen. &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euell. Amen.

Priest.

Entre not (O Lord) into iudgement with thy seruants.

Answer.

For in thy sight no liuing creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Deliuer theiꝝ soules, O lord.

Priest.

I beleue to see the goodnes of the lord.

Answer.

In the lande of the liuing.

Priest.

O Lord, graciously heare my prayer.

Answer.

And let my crie come vnto the.

C Let vs praise.

O Lord, with whom do liue the spirites of them that be dead: & in whom the soules of them that be elected, after they be deliuered from the burthen of the fleshe, bee in ioye and felicitie: graunt vnto this thy seruant that he sin-

nes

nes which he committed in this world be not imputed vnto hym, but that he escappng the gates of hell and paynes of eternall darkenes: may euer dwel in the region of light, With Abraham, Isaac and Jacob, in the place where is no weeping. so now, nor heauines: and when that dreadfull day of the generall resurrection shall come, make hym to ryle also with the iust and righteous, & receiue this body agayn to glory, then made pure and incorruptible, set hym on the right hande of thy sonne Iesus Christ, among thy holy and elect, that then he may heare with them these most sweete & comfortable wordes: Come to me ye blessed of my father, possesse the kyngdome whiche hath been prepared for you from the beginning of the worlde: graunt this wee beseeche the, O mercifull father, through Iesus Christ our mediator and redeemer. Amen.

THE CELEBRATION

of the holy communion when
there is a buriall of the dead.

Q. Semadmodū
Psalm xliij.



My heart as the hart desireth the water brookes: so longeth my soule after thee, O God.

My soule is a thirst for God, yea, even for the liuing God: when shall I come to appere before the presence of God.

My teares haue been my meat day and night: Whyle they daily saie vnto me, Where is now thy God.

Now when I thinke there vpon, I pour out my hart by my selfe: for I went with the multitude, and brought them furth vnto the house of God.

In the voice of praise and thankesgeuing: among suche as kepe holy day.

Why art thou so full of heauines (O my soule:) and why art thou so vnquiet within me.

Put thy trust in God: for I will yet geue him thanks, for the helpe of his countenance.

O my God, my soule is vexed within me: therefore will I remembre the concerning the lande of Iordane, and the little hyl of hermon.

One depe calleth another because of the noise of the waterpipes: all thy waues and stormes are gone ouer me.

The lord hath graunted his louing kindnes on the day tyme: and in the night season did I sing of hym, and made my praier vnto the God of my life.

I wyll saie vnto the God of my strength, Why hast thou forgotten me: why go I thus heauily, whyle the enemy oppresseth me.

My bones are smitten a sonder with a sworde: while mine enemies (that trouble me) cast me in the teeth.

Namely, whyle they saie daily vnto me: Where is now thy God.

Why art thou so vexed (O my soule:) why art thou so disquieted within me.

O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Glozy be to the father. &c. As it was in the begin. &c.

The Collect.

O Mercifull God the father of our lord Iesu Christ, who is the resurrection & the life: in Whom Whosoever beleeueth shall liue though he die: And Whosoever liueth, & beleeueth in him, shall not die eternally: Who also hath taught vs (by his holy Apostle Paule) not to be sorte as men without hope for thē that slepe in him: We meekely beseeche the (O father) to raise vs frō the death of sinne, vnto þe life of righteousness, that when we shall departe this life, we may slepe in him (as our hope is, this our brother doeth) & at the generall resurrection in the last daie, both we & this our brother departed, receiuing again our bodies, & rising again in thy most gracious fauoure, may with all thyne elect saintes, obtaine eternall ioy: Graunt this O lord God, by the meanes of our aduocate Iesus Christ, whiche with the and the holy ghost, liueth and reigneth one God for ever. Amē.

The Epistle.

Would not brethren that ye should be ignorant concerning them whiche are fallen a slepe, that ye sorrow not as other doo, whiche haue no hope. For if wee beleue

beleue that Iesus died, and rose again: Euen so them also which slepe by Iesus, wyll God bring again with him. For this saie we vnto you in the worde of the Lorde: that wee whiche shall liue, and shall remain in the comming of the Lorde, shall not come ere they whiche slepe. For the Lorde hymselfe shall descende from heauen with a shout and the voice of the Archangell and trompe of God. And the dead in Christ shall arise first: Then we whiche shall liue (euen we whiche shall remaine) shalbe caught vp with them also in the cloudes to mete the lorde in the aire. And so shall we euer bee with the lorde: wherfore comforte your selues one another with these wordes.

The Gospell.

Jon. vi.

Iesus saied to his disciples and to the Iewes: All that the father geueth me, shall come to me: And he that cometh to me, I cast not a waie. For I came doune from heauen: not to do that I wyll, but that he wyll whiche hath sent me. And this is the fathers wyll whiche hath sent me, that of all whiche he hath geuen me, I shall lose nothing: But raise them vp again at the last daie. And this is the wyll of him that sent me: that enery one whiche seeth the sonne and beleueth on him, hath eueralasting lyfe. And I wyll raise him vp at the last daie.

THE ORDR

of the purification of women.

The woman shall come into the churche, and there shall kneele doune in some conuenient place, nigh vnto the Quier doore: and the priest standing by her, shall saie these wordes or suche lyke as the case shall require.

Inasmuche as it hath pleased almightie GOD of his goodnes to geue you safe deliuerance, and your child baptisme, and hath preserved you in the greates danger of childbirth: ye shal therfore geue hartie thanks vnto God, and praye.

Then shall the priest saie this Psalm.

Leuani oculos.
Psal. Cxxi.

I haue lifted vp mine eyes vnto the hylles: fro whence cometh my helpe.

My

My helpe commeth euen from the Lorde: whiche hath made heauen and yearth.

He will not suffre thy foote to be moued: And he that kepeth thee will not slepe.

Behold he that kepeth Israel: shal neither slumber nor slepe.

The Lorde hymself is my keeper: The Lorde is thy defence vpon thy right hande.

So that the Sunne shall not burne thee by daie: neither the Moone by night.

The Lorde shall preserue thee from all euill: Yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy goyng out, and thy comyng in: From this tyme furthe for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lorde, saue this woman thy seruaunt.

Answer.

Whiche putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lorde heare our praier.

Answer.

And let our crie come to thee.

Priest.

C Let vs praie.

O Almighty God, whiche hast deliuered this womā thy seruaunt from the greate pain and perill of child birth

I. j.

Grant

Braunt wee beseeche thee (moste mercifull father) that she through thy helpe maie bothe faithfully liue, and walke in her vocacion accordyng to thy will in this life present: And also maie bee partaker of everlastyng glory in the life to come: through Iesus Christ our Lorde. Amen.

The woman that is purified, must offer her Crisome, and other accustomed offerpings. And if there bee a Communion, it is conuenient that she receiue the holy Communion.

THE FIRST

daie of Lent commonly called
Ashwednesdaie.

After Mattins ended, the people beyng called together by the ryingng of a bell, and assembled in the church: the english Letany shalbe said after the accustomed maner: which ended, the priest shal go into the pulpit, & say thus

Brethren, in the Primatiue Church there was a godly discipline, that at the beginning of let suche persones as were notozious synners, were put to open penance, and punished in this worlde, that their soules might be saued in the day of the lorde. And that other, admonished by their example, might be more afrayed to offend. In the stede wherof vntill the said discipline maie be restored again: (whiche thyng is muche to bee wished) it is thought good that at this tyme (in your presence) should be read the generall sentences of Goddes cursyng against impenitent synners, gathered out of the, xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye should answer to euery sentence, Amen. To thintent that you beyng admonished of the greate indignacion of God against synners: maie the rather be called to earnest and true repentaunce, and maie walke more warely in these dangerous daies, flyng from suche vices, for the whiche ye as firme with your awne moathes: the curse of god to be due.

Cursed is the man that maketh any carved or molten ymage, an abhominacion to the lorde, the worke of the handes of he traifes manne, and putteth it in a secrete place to worship it.

And

And the people shall answere, and saie.

Amen.

Minister.

Cursed is he that curseth his father, and mother,

Answer.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbors lande.

Answer.

Amen.

Minister.

Cursed is he that maketh the blind to go out of his way.

Answer.

Amen.

Minister.

Cursed is he that letteth in Iudgement the right of the straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbor secretly.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbors wife.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slea the soule of innocent bloud.

Answer.

Amen.

Minister.

Cursed is he that putteth his truste in man, and taketh man for his defence, and his harte goeth from the Lorde.

Answer.

Amen.

Minister.

Cursed are the vnmercifull, the fornicators and aduou-
T.ij. terers,

terers, the coueteous persones, the worshippers of images
flaunders, drunkardes, and extorcioners.

Answer.

Amen.

Minister.

Esai. C. xviij.



Ow sayng that al thei be accursed (as the prophet
David beareth witnes) whiche do erre & go astraie
from the commaundementes of God, let vs (remē-
byng the dreadfull iudgement hangyng ouer our heddes, &
beyng alwaies at hande) retorne vnto our lord God, with
all contricion and mekenes of hart, bewailynge and lamen-
tyng our synfull life, knowlegynge and confessyng our offē-
ces, and sekynge to byng furth worthy frutes of penaūce.
For euen now is the Axe put vnto the roote of the trees, so
that euery tree that byngeth not furth good fruite, is he wē
doun and cast into the fire. It is a fearfull thyng to fall in-
to the handes of the liuyng God: he shall powre dōne rain
vpon the synners, snares, Fire, and Brimstone, storme and
tempest: this shalbe their porcion to drinke. For lo the lord
is come out of his place, to visite the wickednes of suche
as dwell vpon the yearth. But who maie abide the daie of
his cōmyng? who shalbe able to endure when he appereth?
His fanne is in his hand, and he will purge his floore, and
gather his wheate into the Barne, but he will burne the
chaffe with vnquencheable fire. The daie of the lord com-
meth as a thefe vpon the night, & when men shall saie peace
and all thynges are safe: then shall sodain destruccions come
vpō them, as sorowe commeth vpon a woman trauailynge
with childe, and thei shall not escape: then shall appere the
wrathe of God in the daie of vengeance, whiche obstinate
synners, through the stubbernes of their harte, haue heped
vnto thei self, whiche despiseth the goodnes, pacience and
long sufferance of God, when he called the continually to
repentaunce. Then shall thei call vpon me (saith the lord)
but I will not heare: thei shall seke me early, but thei shall
not finde me, & that because thei hated knowlege & receiued
not the feare of the lord, but abhorred my counsaile & despised
my

Mat. iij.

Hebre. X.

Esai. X.

Esai. XXvi.

Mala. iij.

Math. iij.

i. Thess. v.

Roma. ii.

Prouer. i.

my correcciō: then shal it be e to late to knock when the doze
 shalbe shut, & to late to crye for mercie, when it is the tyme
 of Justice. O terrible voyce of moſte iust iudgement, which
 shalbe pronounced vpon the when it shalbe said vnto them
 Go ye curſſed into the fire euerlaſting, whiche is prepared ^{Math. XXV.}
 for the deuyl & his Angels: Therfore brethren take we hede ^{ij Cor. vi.}
 by tyme, Whyle the day of ſaluaciō laſteth for the night cō-
 meth when none can worke: but let vs whyle wee haue the ^{ihon. ix.}
 light, beleue in the light, & walke as the childre of the light,
 that we bee not caſt into the vtter darkenes, where is we-
 pyng & gnaſhyng of teeth. Let vs not abuſe the goodnes of ^{Math. xxv.}
 God, which calleth vs mercifully to amendement, & of his
 endleſſe pitie, promiſeth vs forgiuenes of that which iſpaſt:
 If (with a whole mind & true harte) we returne vnto him:
 for though our ſynnes bee red as Scarlet, they ſhalbe as ^{Eſay. i.}
 white as Snowe, & though they bee like Purple, yet ſhall
 they bee as white as wolle. Turne you cleane (ſayth the
 Lorde) from all your wickednes, and your ſynne ſhall not ^{Eze. xviij.}
 bee your diſtruction. Caſt awaye from you al your vngod-
 lynelle that ye haue dooē: make you newe hartes and a newe
 ſpirite: wherfore Wyl ye dye, O ye houſe of Iſraell:
 Seyng I haue no pleaſure in the death of him that dyeth
 (ſaith the Lorde God.) Turne you then, and you ſhal liue,
 Althoughe we haue ſinned, yet haue wee an aduocate with
 the father Jeſus Chriſte the righteous, and he it is that ^{ihon. iij.}
 obteigneth grace for our ſynnes, for he was wounded for
 our offences & ſmittē for our wickedneſſe: let vs therfore re- ^{Eſay. liij.}
 turne vnto him, who is the merciful receyuer of al true pe-
 nitent ſinners, aſſuring our ſelf that he is ready to receyue
 vs, & moſte Wyllyng to pardon vs, if we come to hym with
 faithful repētaunce: if we will ſubmit our ſelves vnto hym,
 and from hencefurth walke in his wayes: If we wyl take ^{Math. xi.}
 his eaſy yoke and light burden vpon vs, to folowe him in
 lowlines, pacience & charitie, & be ordred by the gouernaū-
 ce of his holy ſpirite, ſekyng alwayes his glory, & ſeruyng
 him duely in our vocacion with thakes geuing. This yf we
 do, Chriſt wil deliuer vs frō the curſe of the lawe, and frō

Math. XXV.

the extreme malediccion which shal light vpon them, that shalbe set on the left hāde: & he wil set vs on his right hāde, & geue vs the blessed benedictiō of his father, cōmaunding vs to take possessiō of his glorious kingdome, vnto þ which he vouchesafe to bring vs all, for his infinite mercye. Amē.

Then shall they al knele vpo their knees: And the Priest & Clerkes kneeling (where they are accustomed to saie the Letanie) shal saie this Psalm.

Miserere mei
deus Psalm. li.



Aue mercie vpo me (O god) after thi great goodnes: according vnto the multitude of thy mercyes, Do awaye mine offences.

Wash me thoroughly fro my wickednesse: & cleanse me from my synne.

For I knowlege my fautes: & my sinne is euer before me.

Against the onely haue I synned, and doen this euill in thy sight: that thou mightest be iustified in thy sayng and clere when thou art iudged.

Beholde, I was shapē in wickednes: and in synne hath my mother conceued me.

But lo, thou requyrest truthe in the inward partes: and shalt make me to vnderstande wisdom secretly.

Thou shalt purge me with Ilope, & I shall bee cleane: Thou shalt walhe me, & I shall bee whiter then Snowe.

Thou shalt make me heare of ioy & gladnes: that the bones whiche thou hast broken maye reioyce.

Turne thy face from my synnes: and put out all my misdoedes.

Make me a cleane herte (O God): and renew a right spirite within me.

Cast me not awaye from thy presence: and take not thy holy spirite from me.

O geue me the cōforte of thy helpe again: And stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: & synners shalbe conueried vnto thee.

Deliver me from bloud gyltinesse (O God) thou that art the God of my health: And my tongue shal sing of thy righteousness.

Thou

Thou shalt open my lippes (O Lord) my mouth shall
shewe thy prayse.

For thou desyrest no Sacrifice, els would I geue it thee:
But thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirite: a broke and a
contrite harte (O God) shalt thou not despise.

O be favorable and gracious vnto Sio: buyld thou the
walles of hierusalem.

Then shalt thou bee pleased with the Sacrifice of righ-
teousnes, with the burnt offerings and oblations: then
shall they offre young bullockes vpon thine altare.

Glory be to the father and to the. &c. As it was in the. &c.

Lord haue mercye vpon vs.

Christ haue mercye vpon vs.

Lord haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But Deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruauntes.

Answer.

Whiche put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euer more mightely defende them.

Minister.

Helpe vs O God our sauour.

Answer.

And for the glory of the names sake deliuer vs, bee mer-
cifull vnto vs synners, for thy names sake.

Minister.

O Lord heare my praier.

Answer.

And let my crye come to thee.

¶ Let vs praye.

O Lord, we besethe the mercifully heare our prayers, &
spare all thole whiche cōfesse their synnes to thee that
they

they (whose consciences by sinne are accused) by thy mercie full pardon maie be absolved: Through Christ our Lorde. **D**oste mightie God and merciful father, which haste compassion of all men, and hatest nothyng that thou haste made: Which wouldest not the death of a synner, but that he should rather turne from sinne and be saued: mercifully forgiue vs our trespasses, receiue & comfort vs, which be greued and Werie'd with the burthen of our synne. Thy propertie is to haue mercie, to thee onely it appertemeth to forgiue synnes: Spare vs therfore, Good lorde, spare thy people whom thou hast redeemed. Entre not into iudgement with thy seruantes, which be vile yearth, and miserable synners: But so turne thy ire from vs, which mekely knowlege our bylenes, and truly repent vs of our fautes: so make hast to helpe vs in this worlde, that we maye euer liue With thee, in þ worlde to come: Through Jesus Christ our Lorde. Amen.

Then shall this Antheme bee sated or song.

Turne thou vs, good Lorde, and so shal wee be turned: be fauorable (O Lorde) be fauorable to thy people, which turne to thee in wepyng, fasting, & prayng: for thou art a mercifull God, full of compassion, long suffering, and of a greate pitie. Thou sparest when we deserue punishment, and in thy Wrathe thynkest vpon mercie. Spare thy people, good Lorde, spare them, and let not thy herptage bee brought to confusion: Heare vs (O lorde) for thy mercie is great, & after the multitude of thy mercies loke vpo vs.

OF CEREMONIES

monies why some be abolisshed,
and some reteigned.



If suche Ceremonies as bee vled in the churche, & haue had their beginning by the institution of man: Some at the first were of godly intent & purpose deuysed, and yet at the lēgth turned to banitype & supersticion: some entred into

into the Church by vndiscrete deuotion, and suche a zeale as was without knowlege, and for because thei wer wynted at in the beginnyng, thei grewe daily to more and more abuses, whiche not onely for thei vnprofitablenes, but also because thei haue muche blinded the people, and obscured the glory of God, are worthy to be cut awaie, and clene reiected. Other there bee, whiche although thei haue been deuised by man: yet it is thought good to reserue them still, as well for a decent ordre in the church (for the whiche thei were firste deuised) as because thei pertain to edification: whereunto all thynges doen in the church (as the Apostle teacheth) ought to bee referred. And although the keepyng or omittynge of a Ceremonie (in it self considered) is but a smal thyng: yet the wilfull and contemptuous transgressiō and breakyng of a common ordre, and discipline, is no smal offence before GOD. Let all thynges bee doen among you (saith saint Paule) in a seemely and due ordre. The appointment of whiche ordre, parteineth not to priuate men: therfore no man ought to take in hande, nor presume to appoint or alter any publique or common ordre in Christes church, except he be lawfully called and aucthorized therunto. And whereas in this our tyme, the myndes of men be so diuerse, that some thinke it a greate matter of conscience to depart from a pece of the least of their Ceremonies (thei be so addicted to their old customes) and again on the other side, some bee so newe fangle that thei would innouate all thyng, and so do despise the old that nothyng can like them but that is newe: it was thought expedient not so muche to haue respect how to please & satisfie either of these parties, as how to please God, & profite them both. And yet lest any man should be offended (whom good reason might satisfy) here be certain causes rendred, why some of the accustomed ceremonies bee put awaie, and some be retained & kept still.

Some are put awaie, because the great excesse and multitude of theim, hath so increased in these latter daies, that the burthen of the was intollerable: wherof. S. Augustine in his tyme complained, that thei were growen to suche a nombre:

nombre: that the state of Christian people was in worse case (concerning that matter) then wer the Jewes. And he cou-
 saied that suche yoke and burthen should bee taken a waie,
 as tyme would serue quietly to do it. But what would. S.
 Augustine haue saied if he had seen the Ceremonies of late
 daies vled among vs: Wherunto the multitude vled in his
 tyme, was not to be cōpared. This our excessiue multitude
 of Ceremonies, was so greate, and many of theim so darke:
 that thei did more confounde, and darken, then declare and
 sette furthe Christes benefites vnto vs. And besides this,
 Christes Gospell is not a Ceremoniall lawe (as muche of
 Moses lawe was,) but it is a Religion to serue God, not in
 bondage of the figure or shadowe, but in the fredome of the
 spirit, beyng content onely with those Ceremonies, whiche
 do serue to a decent ordre and Godly discipline, and suche as
 be apt to stirre vp the dull mynd of man, to the remēbraunce
 of his duetie to God, by some notable and speciall signifi-
 cation, whereby he might be edified.

Furthermore, the moste waightie cause of the abolishe-
 ment of certain Ceremonies was, that thei were so farre a-
 bused, partly by the superstitious blindnes of the rude and
 vnlearned, and partly by the vnfaciable auarice of suche as
 sought more their awne lucre then the glozy of God: That
 the abuses could not well be taken a waie, the thyng remai-
 nyng still. But now as concernyng those persones, whiche
 peraduenture will bee offended for that some of the old Ce-
 remonies are retained still: If thei consider, that without
 some Ceremonies, it is not possible to kepe any ordre or
 quiete discipline in the church: thei shall easely perceiue iust
 cause to resourme their Iudgementes. And if thei thynke
 muche that any of the old do remain, & would rather haue
 all deuised a newe: then suche men, grauntyng some Cere-
 monies conuenient to be had, surely where the old maie be
 wel vled: there thei cannot reasonably reprove the old, one-
 ly for their age, without bewrayng of their awne folye.
 For in suche a case thei ought rather to haue reuerence vn-
 to theim for their antiquitie, if thei will declare themselves
 to

to be more studious of vnitie and concord, then of innouaci-
ons & newe fanglenesse, whiche (as muche as maie be with
the true setting furth of Christes religion) is alwaies to be
eschewed. Furthermore, suche shall haue no iust cause with
the Ceremonies reserued, to be offended: for as those be ta-
ken awaie whiche were moſte abused, and did burden men-
nes cōſciences without any cause: so the other that remain
are retained for a discipline, & ordre, whiche (vpon iust cau-
ſes) maie be altered and chaunged, and therefore are not to
be eſteemed equall with Goddes law. And moreouer thei be
neither darke nor donne Ceremonies, but are so set furth
that euery man maie vnderstand what thei do meane, and
to what vſe thei do ſerue. So that it is not like that thei, in
time to come, ſhould be abused as the other haue been. And
in theſe our doynges wee condempne no other nacions, nor
preſcribe any thyng, but to our awne people onely. For wee
thynke it Conuenient that euery countrey ſhould vſe ſuche
ceremonies, as thei ſhall thynke beſt to the ſetting furth of
Goddes honor and glory: and to the reducyng of the people
to a moſte perfecte and Godly liuyng, without errour or ſu-
perſticion: And that thei ſhould put awaie other thynges,
whiche from tyme to tyme, thei perceiued to be moſte abu-
ſed, as in mennes ordinaunces it often chaunceth, diuerſly
in diuerſe countreis.

C E R T A I N

notes for the more plain explication and de-
cent miniſtracion of thynges, contained in this boke.



In the ſaiyng or ſyngyng of Mattins and Euenſong, Bapti-
zyng and Buryng, the Miniſter, in pariſhe churches and cha-
pelles annexed to theſame, ſhall vſe a Surples. And in all Ca-
thedral churches and Colleges, the Archdeacons, Prouoſtes
Wailers, Prebendaries and felowes, beyng graduates, maie
vſe in the quier beſide their Surpleſſes, ſuche hoodes as pertaineth to their
ſeueral degrees, whiche thei haue take in any Vniuerſitie within this realme.
But in all other places, euery miniſter ſhalbe at libertie, to vſe any Surples
or no. It is alſo ſeniely that Graduates, when thei dooe preache, ſhould vſe
ſuche hoodes as pertaineth to their ſeueral degrees.

And

And whensoever the Bishop shall celebrate the holy Communion in the church, or execute any other publique ministracion: he shall haue vpo hym, beside his rochet, a surples or albe, and a cope or vestment, and also his pastorall staffe in his hande, or els borne or holden by his chapelein.

As fouchyng knelyng, crosstyng, holdyng vp of handes, knockyng vpon the brest, and other gestures: thei maie be vsed or left, as euery mannes deuotion serueth, without blame.

Also vpon Christmas daie, Easter daie, the Ascencion daie, Whitsondae and the feast of the Trinitie, maie be vsed any part of holy scripture, hereafter to be certainly limited and appoynted, in the stede of the Letany.

If there be a Sermon, or for other greate cause, the curate by his discretion, may leaue out the Letany, Glozia in excelsis, the Crede, the Homely and the exhortacion to the Communion.

FINIS.

TH E Kynges Maestie, by the aduise of his moste dere Uncle the Lorde Protector, and other his highnes counsaill, straightly chargeth and commaundeth, that no maner of persone, shall sell this present Booke vnbounde, aboue the pryce of two shillynges and two pence. And bounde in fozell for.ii. s. x. d. and not aboue. And thesame bounde in Shepes Lether for.iii. s. iiii. d. and not aboue. And thesame bounde in paste or in boordes, in Calues Lether, not aboue the pryce of.iiii. s. the pece.

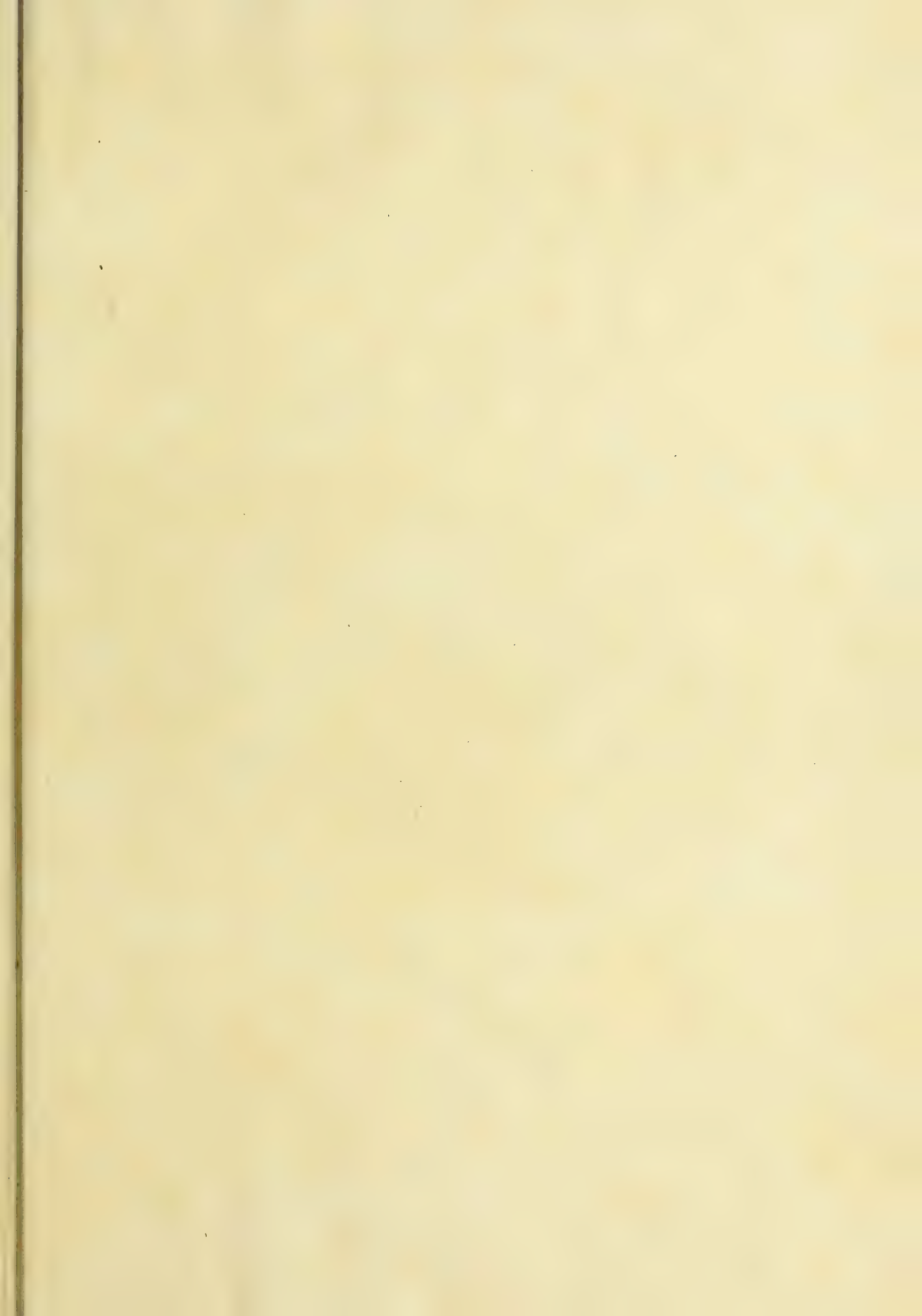
God saue the Kyng.

Excusum Londini, in aedibus Richardi Graftoni.

Regij Impressoris.

Mense Iunij. M.D. xlix.

Cum privilegio ad imprimendum solum.





10. 11/11

Perfect

for B. Quantel's

J. S. Ferguson

8. 3. 1904

